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Conducted by

W. E. BURGHARDT DU BOIS

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THE CRISIS

Vol. 10 —No. 1 MAY, 1915 Whole No. 55

MUSIC AND ART

MME. ANITA PATTI BROWN gave a concert in the City Hall auditorium of Dallas, Texas, and also at the City Hall at Waco. The local white paper alludes to her as a singer "with a voice that was sweet and musical and a modesty, refinement and culture that reflected great credit upon her race."

¶A well attended concert for the benefit of the Howard Orphanage was held in New York City at the Lafayette Theatre. Dr. Katherine B. Davis and the Hon. Charles W. Anderson spoke, and the Tempo Club and others furnished the music.

¶The third annual concert of the Music School Settlement for Colored People in New York City was held at Carnegie Hall. This concert has become one of the musical events of the season. This year Roland W. Hayes sang, Ethel Richardson played and a chorus of 150 voices gave the first part of Coleridge-Taylor's "Hiawatha."

¶Mr. Percy Grainger, pianist of Australia, who has scored a triumph in America this season and proven his right to be reckoned with the world's great artists, gives a most interesting interview in the New York *Evening Post* concerning Negro music and the influence of the Negro idiom on English musicians.

¶"A Tale of Old Japan," Coleridge-Taylor's beautiful cantata after the poem by Alfred Noyes, was given a fine performance under the conductorship of Dr. Jules Jordan at the first concert of the Narragansett Choral Society at Peace Dale, R. I.

¶The People's Choral Society of Philadelphia rendered Handel's oratorio of the "Messiah" at the ninth annual concert, March 4th. The chorus of 100 voices was assisted by Miss Abbie Mitchell, soprano, Miss Jean Kelly, contralto, Roland W. Hayes, tenor and Richard C. Clarke, bass.

¶In a series of recitals at the State Normal School, Prairie View, Texas, Mme. Anita Patti Brown, soprano, Joseph Douglass, violinist and Carl Diton, pianist, have been presented to the pupils.

¶"Aunt Sally," a song by Horace Clark written after the Negro idiom, shows the typical pentatonic inflections and is on the whole admirable.

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SOCIAL UPLIFT

THE United States Census Bureau reports that the death rate of Negroes of the United States decreased from 29.4 per thousand in 1900 to 25.5 in 1910. Returns, however, include only about one-fifth of the total Negro population. There has been a decrease in the death rate from tuberculosis and pneumonia.

¶At the sixth annual interscholastic track meet at Chicago the Rock Island High School won. Each of its twenty points was scored by Solomon Butler, a colored student. He took first place in the 60 yard dash, the 12 pound shot-put and the broad jump. In the 60 yard high hurdles he not only won first place but tied the world's record.

¶There is a report that over 50,000 colored workingmen are in the ammuni-

tion plants of Great Britain and that without them the plants would be unable to cope with their work.

¶Richard Lonsdale Brown has given an exhibition of paintings in Washington at the residence of Mrs. Carrie W. Clifford.

¶The colored railway mail clerks of Chicago have formed an organization to affiliate with the National Postal Alliance.

¶Park facilities for colored people are to be furnished in El Paso, Texas, and Lexington, Ky.

¶It is reported that Mrs. Hattie L. Matlock, of Cleveland, Ohio, has won five cash prizes offered by daily papers of that city for essays on economics and household hints. She also won third prize last fall at the Cleveland Flower and Garden Show.

¶Robert Gould Shaw House, the Boston Settlement, reports total receipts last year of $4,975.

¶The Mu-so-lit Club of Washington, D. C., entertained the Hon. Henry B. F. Macfarland, former Chairman of the Board of Commissioners at a recent meeting to discuss the fiscal affairs of the District.

¶The Phalanx Club of Chicago has a membership of 261 persons. It is organized for social uplift.

¶Dr. Charles W. Kerr, a colored man, has put the dental department of the College of Physicians and Surgeons of Boston out of business. The College was offering degrees which it had no right to confer. Dr. Kerr sued them and was awarded damages.

¶John Oneley, a 17 year old colored float driver of Brenham, Texas, saved the life of a white driver by stopping a runaway team.

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MEETINGS

A MASS meeting was held in Brooklyn to protest against the outrageous aspersions upon the colored race made by Prof. William S. Meyers, of Princeton, N. J. Meyers now says that he was partially misquoted.

¶Health Week was observed largely by colored people throughout the country. In Baltimore three days' sessions of crowded meetings were held. At Richmond, Va., and at Hampton there were large meetings.

¶At a recent dinner of the Socialist Press Club of New York City, race prejudice and socialism was discussed before 500 diners. Among the speakers were Prof. Jacques Loeb, of the Rockefeller Institute, Dr. W. E. B. Du Bois, Prof. Franz Boaz, of Columbia University, Dr. Robert H. Lowie, of the Museum of Natural History and Henrietta Szold.

¶The colored masons of Florida held their forty-fifth annual communication at Jacksonville. They had a large attendance.

¶The second annual educational congress was held at the Allen A. M. E. Church in Tacoma, Washington.

¶The Southern Sociological Congress will hold its fourth annual session in Houston, Texas, May 8th to 11th. The general subject will be the conservation of health and one of the departments will be "Health and Race Relations." There will be about 60 speakers including several colored men. For information address, The Southern Sociological Congress, 323-6th Avenue, N., Nashville, Tenn.

¶The John Adams Chapter of the Daughters of the American Revolution held a meeting at the Hotel Brunswick recently. The work of Atlanta University was presented by a daughter of the founder. Musical selections were given by Mr. William H. Richardson, baritone and Mrs. Maud Cuney Hare, pianist.

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EDUCATION

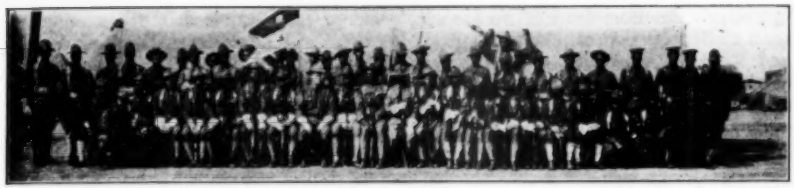
IT is reported that the South Carolina Legislature has passed a compulsory education law to go into effect July 1st. It has, however, a number of loopholes which will make it only partially applicable to colored children.

¶Charles H. Houston, a colored senior of Amherst College, has been elected to the Phi Beta Kappa.

¶Gammon Theological Seminary has a new dining hall.

¶State teachers' associations have met in Louisville, Ky., Nashville, Tenn., and Montgomery, Ala.

¶Dr. C. A. Smith, Professor of English in the University of Virginia, recently



TROOP E, 9th CAVALRY, U. S. A., GUARDING THE BORDER AT DOUGLAS, ARIZONA

addressed one of the literary societies of Hampton Institute.

¶The students of Hartshorn Memorial College have been celebrating the birthday of Miss Carrie B. Dyer who has been a teacher there for more than 30 years.

¶In Little Rock, Ark., a portrait of Mrs. Charlotte E. Stephens has been unveiled in the Stephens School which is named after her. She has served more than 40 years in the city public schools.

¶In a recent contest for ten pathescope moving picture machines offered by The *Washington Post*, the William Lloyd Garrison School (colored) stood seventh with a total vote of 396,590.

¶The first school bank in the United States to be operated by students in colored schools was opened at the Armstrong Manual Training School after the Easter recess. A president, cashier and board of directors were elected.

¶Colored teachers will replace white teachers in the Richmond, Va., colored high school.

¶Mr. Richard R. Wright reports that the ignorance in the Mississippi Delta is appalling among Negroes, reaching in some counties 75 per cent. of illiteracy. Teachers are poorly prepared and receive not more than $18 or $25 a month.

¶A colored supervisor of elementary colored schools is proposed by a bill offered in the Tennessee Legislature.

¶The Virginia Colored Teachers' Association reports that $42,000 has been raised by colored people for their schools outside of regular taxes.

PERSONAL

MRS. LEAH JONES who died recently in Little Rock, Ark., has left $1,600 for colored missions. She was a colored member of the Lutheran church.

¶Mr. Caesar Simmons has been appointed postmaster for Boley, Oklahoma.

¶It is reported that Sanders Cooper, a colored man of Philadelphia, has been appointed official trumpeter at the San Francisco Exposition.

¶Miss Lydia Barksdale, a colored graduate nurse of the Provident Hospital, Chicago, is serving in the European war. She has charge of a number of white nurses.

¶W. B. Paterson, for 40 years head of the State Normal School for Teachers, at Montgomery, Ala., died recently in his 67th year. He was a Scotchman by birth.

¶Dr. Booker T. Washington made a tour through the state of Louisiana during the month of April speaking at various places.

¶The General Assembly of Illinois adjourned out of respect of the memory of the late Major John C. Buckner, a former colored member.

¶Mrs. Carrie Langston, widow of the late John Mercer Langston, died recently in Washington at the age of 83.

¶Dr. C. T. Nichol, a colored dentist of Chicago, has recently been appointed dental inspector in the colored schools.

¶S. H. Hart, Jr., was admitted to the Bar of Jacksonville, Fla., standing at the head of 26 applicants.

¶Mrs. Elizabeth Kelley of Pittsburgh, Pa., celebrated her 86th birthday recently. She is the mother of nine children and reads without glasses.

¶Frederick D. McCracken, secretary to Congressman Stephens, loses his position on account of the defeat of the Congressman in the last election. He was the only colored man holding such a position.

¶The Rev. Preston Taylor has subscribed $1,000 to the colored Y. M. C. A., Nashville, Tenn.

¶Yolande Du Bois finished her second term at Bedales School, Hants, England, and spent her Easter holidays with her mother in London. Mrs. Young, wife of Major Charles Young, U. S. A., joined Mrs. Du Bois about the same time with her children whom she had just removed from the Belgian war zone. Dr. W. E. B. Du Bois is resting in Jamaica during the month of April.

¶President B. F. Allen of Lincoln Institute has been re-elected by the Regents for two years.

¶Through the efforts of lawyer W. A. Carter and others, the mayor of Cincinnati has declared that the examination of candidates for positions in the fire department of the city cannot be confined to colored men.

¶Mrs. Eloise Bibb Thompson of Los Angeles, Cal., is making her mark as a staff writer on the Los Angeles *Tribune*. For several successive weeks she has had three column articles on Negro leaders and happenings in the colored world.

¶W. Randolph Granger, a New York colored boy, saved the day for Dartmouth in the relay race for teams of four men, each to run 1,000 yards, taking the first place from John W. Overton of Yale in a finish that brought all the partisan and non-partisan spectators to their feet cheering. The New Yorker, who represents the Irish-American Athletic Club during the summer, literally ran himself into the ground to breast the tape ahead of Overton, but he got there with five yards to spare. Then, to show that he was far from the collapsing condition in which he finished the 1,000-yard contest, he came back in the medley relay, and, running the final leg of 1,000 yards, gave Ted Meredith, the Pennsylvania champion, another great battle.

¶Mr. W. M. Trotter, editor of the Boston *Guardian*, has been lecturing in New York, Louisville and elsewhere to large audiences.

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ECONOMICS

IN the decade from 1900 to 1910 the number of homes owned by Negroes in the Southern states increased by 102,912 or 31.4 per cent.; this increase covering increase in farm homes of 30,449, or 16.7 per cent., and in other homes of 72,463, or 49.8 per cent. Further figures are: total number of farm homes owned in the South 212,507; total number of other homes owned 217,942, grand total 430,449. This makes throughout the South an owned home to every twenty Negro inhabitants. In Texas there is an owned home to every twelve Negro inhabitants; in Kentucky one for every thirteen; in Oklahoma one for every fourteen and in Florida one for every fifteen.

¶The United Brothers of Friendship, a fraternal insurance organization of Texas, reports a total income of $39,300 for the last three months.

¶The Odd Fellows of Arkansas have collected $93,700 in their insurance department since October 1913.

¶Salena B. Reber has inherited from her godfather who recently died in Denver a fortune which amounts to nearly $100,000.

¶The Clover Leaf Casualty Company, a white insurance company of Jacksonville, Ill., has for the past two years been running its St. Louis office under the management of colored agents. Mr. J. J. Allen was the first district manager and has now been made state manager. E. Hawkins succeeds him.

¶William H. Henderson, a colored preacher of Los Angeles, is said to be worth $100,000 made chiefly through the handling of real estate. He is at present promoting a religious movement which includes a stock company and a bank.

¶Liberty Theatre, owned and controlled exclusively by colored men, has been opened on Beale Avenue, Memphis. It is devoted to moving pictures.

¶Sixty-one Negro railway mail clerks run out of St. Louis. Their salaries amount to over $90,000 a year. New Orleans has about the same number while Atlanta has 90 clerks receiving over $130,000 a year.

¶The Grand Lodge of the Knights of Pythias of South Carolina has paid $80,000 to deceased members in the last ten years.

¶J. W. McCall has opened a dry goods store in Savannah, Ga. This is the second colored store of the kind in the city.

THE COLORED ALABAMA PENNY SAVINGS BANK

¶The Hatchett Electric Float Company has been organized in Cleveland, Ohio, to manufacture several devices patented by Andrew Hatchett, a colored electric contractor.

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FOREIGN

THE land question in Rhodesia has been submitted to the English Privy Council for adjudication.

¶The Consultative Committee of the South African Native Congress has been called into consultation on labor matters for the government. Some of the natives are to be used as drivers and laborers in the campaign against German South Africa.

¶Sir Henry Lionel Galway, Governor of South Australia, in a recent public speech, depreciated the "White Australia" policy, and urged the development of the Northern Territory by colored labor. He has become the object of sharp adverse comment. The Prime Minister declares that his words are a "grave official indiscretion which cannot be allowed to pass for a single day without protest."

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THE CHURCH

MR. HENRY SACHS writes us: "Before I left Colorado Springs for the winter, I drew your attention to the Home in the Springs, which was originally created by the late Bishop Grant for superannuated colored ministers. I pointed out how neglected that institution was. After coming to San Antonio I decided to visit the grave of the late Bishop Grant, who, as we all know, was not alone charitable throughout his life, but who left quite a fortune to charity and philanthropy. I was amazed to find that his executors had not yet after three years had elapsed erected any kind of a monument to mark his grave.

"I am enclosing herewith as evidence picture of a monument which stands at the head of his wife's grave and on my right in this picture is the Bishop's grave, marked only by a piece of board. It seems to me a very unfitting way to

THE NEGLECTED GRAVE OF THE LATE BISHOP GRANT

mark the grave of a man who had accomplished so much for his people."

¶ The Union Wesley A. M. E. Zion Church, Twenty-third Street, Washington, recently dedicated a mammoth new Carnegie organ. A prominent organist played and Bishop Walters made an address. This church boasts that it is the first church in this section to receive such a gift from Mr. Carnegie.

¶ The colored citizens of Detroit sent a wreath to the bier of Father Charles O. Reilly, a much esteemed Catholic priest.

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THE GHETTO

THE colored people of Jacksonville, Fla., are opposing the school bond issue. Out of a bond issue of $1,000,000 for schools, the city is proposing to appropriate only $115,000 to colored people. The colored people say that this is "unjust, outrageous and inequitable." They add:

"As example of the partiality shown us in the past, the white schools now have property worth One Million ($1,000,000), while the colored only have property worth Thirty Thousand ($30,000), notwithstanding the number of colored children are said to be equal to the number of whites. And now from this Million Dollar Bond Issue we are only to get One Hundred Fifteen Thousand ($115,000) for new buildings and equipments. If you are fair minded, contrast the present comfortable buildings for whites, with the broken down shacks used by colored children and then you will agree with us in this contention."

¶ During a meeting of educators in Cincinnati certain of the meetings were held at the Hotel Sinton which is owned by the wife of ex-President Taft. Colored delegates were not allowed to use passenger elevators.

¶ The Los Angeles *Times* conducted a women's subscription contest with automobiles for prizes. It announced that "no colored ladies are eligible."

¶ When Peter Bell, a Negro lawyer, appeared at the Camden County Superior Court, South Carolina, he had to be protected by the sheriff as the white natives had never seen a colored lawyer.

¶ White citizens of St. Louis are trying to have the entrance to the colored high school changed to a less conspicuous street.

¶ Oklahoma is talking of changing her "Jim-Crow" car law in accordance with the supposed views of the Supreme Court.

¶ It is reported from Tuskegee that the accommodations for colored people at the San Francisco Exposition will be poor.

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CRIME

THE lynchings since our last record have been as follows:

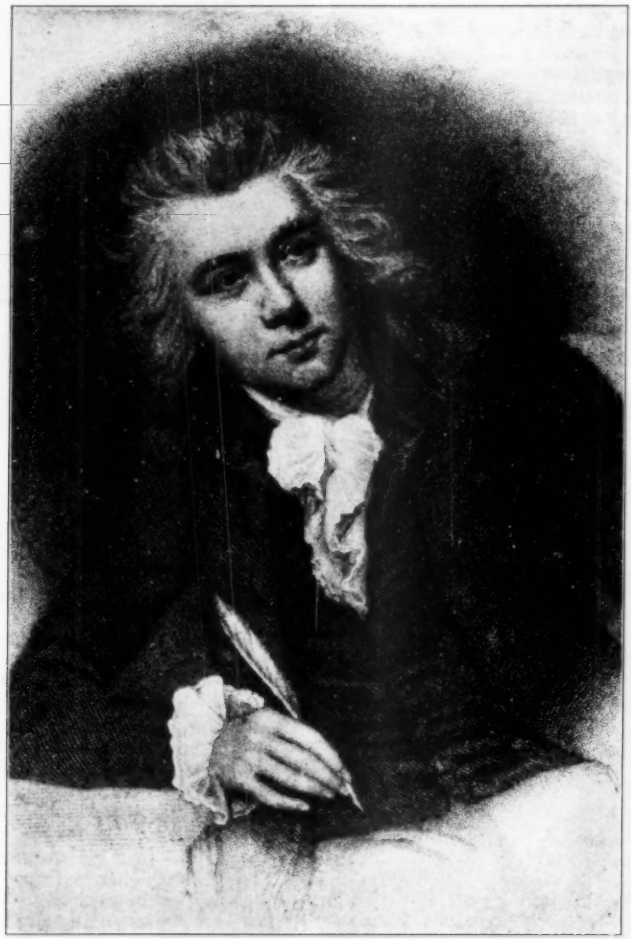
Alexander Hill, Brooksville, Miss.—murder.

Pink Goodson, Hickory, N. C.,—living in a white neighborhood.

The wife and child of Joe Perry, Henderson, N. C., were killed and Perry and his brother probably fatally wounded—reason unknown.

Six residents of West Philadelphia have been haled to court for riot last November for trying to get rid of the Negro householder.

MEN OF THE MONTH



WILLIAM WILBERFORCE

AN ABOLITIONIST

ON the 12th of May, 1789, William Wilberforce returned to his seat in the English House of Commons after a serious illness. He found that his life work of stopping the African slave trade

had been carried on by the great William Pitt. Wilberforce threw himself into the work with renewed energy. Year after year he introduced his motion to abolish the slave trade. Year after year he was defeated. It was not until 1807 that the motion finally passed and the abolition of slavery in English colonies did not come until a month after the death of Wilberforce, which took place in 1833 in the 74th year of his age.

Our illustration represents him in the prime of young manhood, just as his life work was beginning.

A COUNSELLOR

EDWARD GREENE was born in Naugatuck, Conn., in 1882. His parents early moved to Ohio where he was educated in the public schools and at the Case School of Applied Science. Afterward he entered the Law School of Western Reserve University and was admitted to the Bar in 1907. During his high school and college course he was noted as a football player.

In 1909 he was appointed enrolling clerk of the Ohio Senate and in 1915 was made Special Counsel in the office of the Attorney General of Ohio.

EDWARD GREENE

LIZABETH NEILL

A PERFECT BABY

OF 379 babies entered in the Washington, D. C., "Better Babies" contest nine were awarded prizes or certificates. Of these Elizabeth Neill, daughter of Mr. and Mrs. James L. Neill, 906 T Street, N. W., made an average of 99% and was awarded a first prize certificate. Of the babies in her division (one year old or under) only one made a higher average and one other equalled the average of Elizabeth.

The daily press of the city in reporting the outcome of the contest took pains to say that Elizabeth Neill was the "best colored baby." The fact is there was only one contest, one standard by which all the babies were judged, and

one set of judges. The average of 99% and the certificate which went with it were won not in a contest with colored babies only, but with 379 babies, most of whom were white, some colored and at least one Chinese.

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A PHILANTHROPIST

MRS. ELLEN BRANSFORD, an ex-slave, died recently at Little Rock, Arkansas, aged 74 years; she left her entire savings of $6,000 to the Lutheran Church for religious and educational work among Negroes. Mrs. Bransford was a charter member of the first Colored Lutheran Church in the United States, organized July 3, 1878 at Little Rock. The church has been without a pastor of its own for 21 years. Pastor A. H. Poppe of the white English-German Lutheran Church officiated at her funeral and the choir of his church rendered suitable songs. The February issue of the *Lutheran Pioneer* and of the *Missionstaube* contained extended obituaries of this consistent christian. Mrs. Bransford never had a picture of herself taken.

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A MISSIONARY

WHEN Rev. Dr. William H. Sheppard, Fellow of the Royal Geographical Society, returned to America a few years ago, after spending twenty years as a missionary for the Southern Presbyterian Church in the Belgian Congo, many of his friends felt sure that African labors and hardships had incapacitated him from further service.

The story of Dr. Sheppard's brave and successful attacks on the chartered Belgian rubber companies that had committed unspeakable atrocities among the helpless Africans is a matter of historical record. That Dr. Sheppard has "come back" physically is a genuine gain for the South. Today Dr. Sheppard is doing in Louisville, Kentucky, some notably constructive social uplift work for his people. He is working in sympathetic co-operation with Rev. John Little and other southern white men and women.

William H. Sheppard was born in Waynesboro, Virginia, in 1865. He found his way to Hampton in the early eighties and there received the inspiration to devote his life to the service of his fellowmen. Then followed hard years in carrying the gospel and ideas of education to the natives of Central Africa. Whether facing hostile cannibal chiefs or unscrupulous officials dominated by the will of King Leopold, Dr. Sheppard has displayed courage, patience and faith.

WILLIAM H. SHEPPARD

Opinions

THE RIGHT TO WORK

RACIAL ECONOMICS

It is curious to see how the problem of disfranchisement is more and more becoming the problem of work in the South. There was a time when these were supposed to represent opposite poles of thought and aim. Let us follow, however, some recent southern arguments.

The Columbia *State* is not satisfied over the present disfranchisement laws of South Carolina. It says:

"The main qualifications for suffrage in the State constitution of 1895 are that the applicants for registration shall be able to read and write any section of the constitution or show that he has paid taxes on property assessed for taxation at $300 or more.

"According to the census of 1910, there were 20,372 Negro farm owners in the State and, presumably, practically all of these pay taxes on property assessed at as much as $300. Many Negroes in addition to these own houses and lots in towns and cities and a few pay taxes on personal property assessed at $300.

"About 38 per cent. of the Negroes in the State are illiterates. The remaining 62 per cent. are literate, more or less.

"It is conservative to say that at least 40,000 or 50,000 of 172,000 Negro males of voting age in the State can not be prevented legally from obtaining registration certificates."

Even if these intelligent colored property holders register, they cannot really vote, for, as the *State* continues:

"With one accord our political leaders insist that no white man shall be prevented from voting in the primary and, so long as the primary is the election that elects, there is nothing to induce the illiterate or propertyless white man to fit himself to be a legal elector. These same leaders, most of them, refuse to press for a compulsory school attendance law and so they consent to the growing up of thousands of white men in illiteracy.

"Of course, the politicians with the foreknowledge that the solid white man's primary is a perpetual institution in South Carolina may answer that increase of poverty and illiteracy of white men would not hurt or affect their political position. Some of them, for all we know, have had a supernatural revelation that not ten or twenty years in the future or at any time will the white party split, and that never will the literate and tax-paying Negroes seek to register. At this moment, however, the national Republican party is furnishing the Negroes with an incentive to register by making representation in national Republican conventions dependent on the number of votes polled in Congressional elections."

The Newark (N. J.) *Evening News* adds:

"It would be a remarkable illustration of 'hoist with its own petar' if the very measures taken to insure white supremacy in South Carolina should in the end operate to overthrow it."

Signs multiply that tell us that the South is rapidly making up its mind that economic suppression must be added to political disfranchisement if the Negro is to be kept in his place.

Riley Hale says in the Macon (Ga.) *Telegraph*:

"If the Negro man were desirable in every other respect, he would not be undesirable as a voter; and this is the weak spot in the southern attitude toward the Negro, which gives it so little convincing weight with the outside world. It is the failure of southern statesmen and publicists to grasp the fact that the political aspect of the Negro problem is its least important feature; that it is the in-

dustrial and economic blight of his physical presence, and worst of all the psychic and social significance of a negroid environment for the white race which should cause them disquietude, that makes thoughtful students of the problem everywhere turn from them with impatient—sometimes contemptuous, incredulity."

The New York *Evening Post* says:

"The difficulties that confront the law-abiding Negro in the South steadily increase. A bill to prevent the employment of Negroes by any railroad in North Carolina, veiled under a literacy test, is before the Legislature of that State. Although only a few hundred Negroes are so employed, and the railroads promised in 1910 not to increase the percentage of their colored employees, the unions now want all of these jobs for white men. In Christian and Crittenden Counties, Kentucky, a fresh set of 'hooligans'—so the Louisville *Courier-Journal* calls them—are driving out the Negroes. These miscreants, that newspaper asserts, are the direct successors of the night-riders, whose lawlessness was tolerated so complacently by the State a few years ago. It points out that the colored people, who are in a small minority, are respectable and law-abiding and innocent of any offence."

The Hartford (Conn.) *Courant* which may blame itself for a good deal of wrong-heeded advice to Negroes concerning the unimportance of the ballot and the all-sufficiency of property is beginning to see things a bit straighter.

"There are Negro laborers on the farms of Missouri, and also white laborers. Some of the land-owners out there have little houses or cottages to rent, and presumably a very decent patch of ground goes with each of these cottages. Both blacks and whites hire these houses, the only question probably being as to the ability of the tenant to come up regularly with his rent. It appears now that the white agricultural hands think their wages too low and their house-rents too high, and they have made it out to their own satisfaction that the Negroes are responsible for both of these conditions. Being a rude and simple people, a good deal quicker on the trigger than they are in their sense of fair play, these white laborers have organized themselves as night-riders and have entered upon the merry task of driving the Negroes out. Notices have been put up at various points advising the Negroes to leave, and then these night-riders go about after dark shooting up a Negro house here and a Negro house there and thus emphasizing the printed words. The purpose of these highly civilized proceedings is to raise wages and reduce rents for the white men, and in this economic sense, and in no other, there is a race war now going on in Misssouri. With fewer hands to work on the big farms a rise in wages can be demanded, and with fewer persons needing houses, rents can be pushed down. It is as simple as falling off a log, and all because one man is white and another man is black.

"We say that the Negroes must improve themselves, and this is wisely said; but we are careful not to add that they must also see to it that they do not use their improved qualities in those fields, which the white man wishes to occupy as his own. The white man first is the rule, and then if there is anything left over the black man—and this with occasional and incidental personal exceptions here and there, is the rule for the Negro race.

"These night-riders in the southeast corner of Missouri are merely carrying the general rule pretty far, and no doubt they are acting in accordance with the ethics of civilization that prevail in their neighborhood. But blue is blue even if it is a dark shade of blue, and substantially and in politer forms the Missouri rule is the general rule of this country. The Negroes have fully demonstrated in these later years that they have the capacity to make of themselves good mechanics, good farmers and good business men. In those parts of the South where they are numerous enough to maintain in fair degree the normal right of every American citizen to do, in an honorable way, whatever he is capable of doing, they have brought these qualities to the proof. The only question that is still unsettled, in regard to their future, is

as to whether or not our white people will give them a fair field in which to use their new accomplishments. This has not been and is not the white man's habit."

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A POEM ON THE NEGRO

VACHEL LINDSAY'S CONGO

Colored readers may be repelled at first at Lindsay's great poem but it is, in its spirit, a splendid tribute with all its imperfections of spiritual insight. In a private letter Lindsay says:

"'Congo, Congo, Congo, Congo, Congo, Congo' I said to myself. The word began to haunt. It echoed with the war drums and cannibal yells of Africa. It seemed the perfection of tone color.

"I had a new poem! I thought it over, walking home. It was all sketched, including the principal refrains, before I in the afternoon and time for Sunday dinner. It took me two months at least to write it, and another month to learn to recite it.

"But that Sunday morning it was outlined in substance as you read it today. In addition, before night I had a list of colors for my palette—gobs of yellow, red and black paint. Here is my color list:

"I had browsed through Stanley's 'Darkest Africa' when a boy. There was stamped on the back, if you remember, a great black solid silhouette of Africa, with one gleaming river crawling through the Congo that Stanley had explored. I wanted to give that silhouette. And I wanted to give the word Congo such a setting that it would convey the same weird thrill I had felt over Stanley's discovery of the Pigmies and of the Mountains of the Moon. Both the race and the mountains had been thought legendary before his time.

"I had seen the dances of the Dahomey Amazons at the Chicago fair when I was a boy. I wanted to reiterate the word Congo, and get some Dahomey into it. Among my notes were songs used by Williams and Walker before Walker died. Do you remember 'In my castle on the River Nile I'm going to live in elegant style, baboon butler to guard the door, diamond carpet on the floor?' Then there was a song 'My Zulu Babe,' where Williams as the buck and Walker as the lady used to appear in black tights and brief ostrich-feathered skirts and go prancing in and out of the stage jungle in a mock wooing. They magically conveyed the voodoo power of Africa. The whole white audience turned into jungle savages and yelled with a sort of gorilla delight.

"It was the Africa of the romantic Negro's imagination, a scrap of black grand opera, if not the actual Africa. Did I put all these things into my poem? No. But some of these things helped, with their implications, whispers, echoes. I hoped to imply Joseph Conrad's fatalistic atmosphere in his story 'Heart of Darkness.' I reached for the spiritual African fever he shows us there, that is sure death to the soul. In my devices and settings for such phrases as 'Mumbo Jumbo will hoodoo you,' I often had him consciously in mind.

"Way back in 1908 I had attempted several magazine articles, just after the Springfield anti-Negro riots. Those riots shook my young soul then as much as the war in Europe has done. It was my first revelation of the savagery of the white man. On the word of one white liar, who afterward confessed, a whole Negro street was burned and many black people killed, and there were two brutal lynchings of innocent Negroes in three days, the second while the town was full of state militia. My magazine articles about this were very properly rejected. But I wanted to do better in rhyme. I wanted to bear such testimony as I could as to what was learned in that dreadful time and vindicated those studies.

"What might be called the intellectual outline of the poem: The Basic Savagery of the Negro, His High Spirits, and Minstrelsy and the Hope of His Religion, is the result of the long interviews in preparing those articles. Just after the riots I had talked with our two colored lawyers interminably, and I had asked a list of questions of a select group of ten colored preachers, and compiled results. And I had interviewed endless 'prominent citizens' among the whites. Their answers to the same questions were in startling contrast to the first compilation.

"The next winter one of my lectures

for the Springfield Y. M. C. A. was 'The Negro: his contribution to our citizenship; sorrow-songs, minstrelsy, vaudeville, folk-lore and oratory.'

"One of the studies I made at that time has recently appeared in the Negro magazine THE CRISIS, in the issue for November, 1914. It is called 'The Golden-faced People.' Then I had in my list some of the things 'Uncle Tom's Cabin' meant, and the emancipation proclamation. I had in mind the affair of Coatsville, Pa., and the other burnings alive of Negroes, some of them guilty Negroes, many of them innocent. I put in my list the songs of Stephen Collins Foster. I put in the list my memories of 'The Souls of Black Folk,' that beautiful tragic book by the black leader W. E. B. Du Bois. I might add, for the other side of the picture, that I had seen on Eleventh Avenue, New York, north from Fifty-ninth Street, many saloons where the Negroes seemed eight feet high and the degraded white men who waited upon them about four feet high, and they all drank liquor not served from the bar, but from barrels piled high against the wall in gloomy grandeur. Going through a score of these barrel-houses in one evening, on behalf of a certain religious institution, I accumulated a jungle impression that remains with me yet, and shall remain for many a day to come."

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TOM DIXON'S "CLANSMAN"

A CONTEMPTIBLE SLANDER

Of the "Reverend" Tom Dixon's latest attack on colored people, Jane Addams says:

"The producer seems to have followed the principle of gathering the most vicious and grotesque individuals he could find among colored people, and showing them as representatives of the truth about the entire race," she said in describing her impressions of the play. "It is both unjust and untrue. The same method could be followed to smirch the reputation of any race. For instance, it would be easy enough to go about the slums of a city and bring together some of the criminals and degenerates, and take pictures of them purporting to show the character of the white race. It would no more be the truth about the white race than this is about the black."

Rabbi Stephen S. Wise said in a recent sermon:

"Most serious of all is the circumstance that this play constitutes a deliberate attempt to deepen and justify within the hearts of men the more or less instinctive prejudices which it is the business of an enlightened democracy ceaselessly to challenge and to combat. If but the author and the producers had the courage to declare that of which I accuse them, of designing to foster hate and to intensify prejudice, to make it impossible for two races to live side by side in this republic upon the basis of peace and good-will, one could almost respect their frankness and courage and not be moved to despise them for their cowardice as one loathes them for their shame.

"The general effect of the play is to present the Negro of a generation ago as a foul and murderous beast. Therefore, I call this play a crime against two races. The men who are responsible for it are coining prejudice and bitterness and every unholy instinct of men into money.

"If thirty or forty years ago Europe had set her face like flint against the initial causes which inevitably brought about the campaigns that ultimately ended in war, the war that now is upon us need never have been fought. The time to protest is not when race assassination has come to pass. The time to do that is now, when an attempt is deliberately made to foment it. It may become too late; and if too late and we have been silent, the blood will be upon our own heads, for we shall have suffered the soul of our city and our nation to be poisoned day by day by the fatal and ineradicable poisoning of race prejudice and race assassination."

The Brooklyn *Standard Union* says:

"If a whole race, other than the Negro race, were slandered as the Negroes are slandered in the current moving picture play, it would not run two nights in New York or in any other city. If a college professor should attack the morality of the women of any race, other than the Negro race, as a college professor slandered Negro women in a lecture in Brooklyn not long ago, he would not long be either a lecturer or a college pro-

fessor. Baiting the Negro and attributing to a whole class of people, all the evils that minds of a certain type can think of, has been prevalent in many parts of the country for some time. It will be disgusting and discreditable if such should become the sentiment of this community. It is gratifying to the self-respect of New York that the nearest approaches to this sort of thing that have been experienced here did not originate here."

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Why are Negroes despised? Read this from the St. Louis *Republic*, March 28th:

NEGRO AT CITY CLUB TALKS, DOES NOT EAT

MAJ. R. R. MOTON HAD BEEN PETITIONED BY OWN RACE NOT TO DINE WITH WHITES

St. Louis business men forgot their work for two hours at the City Club yesterday noon when Maj. R. R. Moton, Negro commandant of Hampton Institute, near Old Point Comfort, addressed them, following a score of songs by the Hampton Quartet.

Maj. Moton arrived late, having been detained by a delegation of Negroes who insisted that he should not eat at the City Club. He did not eat at the club, but he made his address, which was received with considerable applause.

Maj. Moton is a real Negro and is proud of it. He believes the Negro should be trained to work with his hands and told of the work Hampton Institute is doing along that line.

'Is this story of pitiable cowardice and utter lack of self-respect true? We trust not but we fear.'

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THE LAND

FORCING POVERTY ON BLACK FOLK

Alice Werner, in the *Daily News* (London, Eng.), thus summarizes the provisions of the South African land act against which the natives are protesting:

"Certain areas are to be set aside as native reserves, within which no non-native can rent or buy any land whatever, except with the approval of the Governor-General.'

"Outside those areas no native may acquire any land, either by hire or purchase, except, as in the other case, with the Governor's approval.

"A Commission is appointed under the Act to inquire and report as to land which may be reserved as part either of the native or non-native areas. A 'Schedule of Native Areas' is printed as an appendix to the Act; presumably the inquiries of the Commission are with a view to supplementing these.

"It is nowhere expressly stated in the Act that natives are not to live outside the scheduled areas unless working for an employer, but this is virtually implied in the prohibition to rent or purchase land, which therefore deprives them of all freedom of contract as regards wages. It appears also that 'the native is not in practice permitted to leave the farm on which he labours, in order to seek work at higher wages elsewhere, unless he can obtain a written permit from his master.'

"Whatever the result of the Commission's labours may ultimately be, the areas scheduled as native reserves are at present far too small. The total area of land in the South African Union is given as 142,000,000 morgen. Out of this, the four million natives have 11,000,000 morgen assigned them; the remaining 131,000,000 are in the occupation of 1,250,000 whites.

"Not only was the Act carried through the House somewhat hastily; it has been put into execution with equal or greater haste, and evictions have been taking place on a large scale. It is probable that there will shortly be serious distress in Natal, where nearly half a million natives are living on private farms. Many of these are under notice to quit at the end of the harvest—viz., in July or August, and the Natal locations are now filled to overflowing. Mr. H. M. Meyler, one of the members for Natal, said in the House on May 13: 'There was nowhere to go, and the alternative was that the rents went up 25 per cent., and the Natives Land Act was used to rackrent these people. . . . These people, whose natural place was on the land, were going to be, or thought they were going to be, forced into industrial places.'

"Perhaps they have some excuse for thinking that the real intention behind the Act is to divorce them from the land and drive them into wage-slavery."

This is certainly not overstating the case. Turn now to the thoughts of a white southern farmer, J. O. Prude, expressed in the Montgomery (Ala.) *Advertiser.*

"After the civil war an idea was lodged in the minds of the most unprejudiced, profound thinkers along this line, that the Negro land owners in the rural districts would become the best and most useful Negro citizens. This has proven to be a mistake. The more property they have accumulated and the better educational advantages they have enjoyed have rendered them either intentionally or unconsciously the most dangerous element to the social well being of the community. Why?

"There are Negroes in Negro rural communities, and also Negro families sandwiched in with small land owners and white tenants who are superior in intellect and property to these white farmers for the reason that no small white farmer who is intelligent and possesses a reasonable amount of property will consent to have a Negro as an undesirable neighbor. Thus the ignorant and low tenant class of white farmers are left as immediate neighbors and as time goes on they become perfectly callous and indifferent as to conditions. The social barriers are broken down—children play together, and the grown-ups exchange visits; both men and women sit around each others firesides without race distinction.

"This leads to borrowing and paying back farm implements, meat, lard, flour and a hundred other things that bring them close together. I know of one instance where a white widow borrowed from her next door Negro neighbor, who was a Negro preacher, money to make her crop, and executed a crop lien mortgage for the payment of same. Small white farmers are selling their lands at half value every day to get away from Negro settlements, and Negroes are the purchasers. Statistics will sustain these facts, that where nine per cent. of white farmers in the State of Alabama have bought and paid for farms twenty-one per cent. of the Negroes have bought and paid for additional farms.

"The ratio for the State of Georgia is seven to thirty-eight per cent. in favor of Negro purchasers of land.

"From these facts I would conclude: In the South the Negro land owner is a menace to the moral and social status of the South."

Reedy's Mirror, a white paper of St. Louis, says:

"Out upon the proposal now industriously pushed for the segregation of Negroes in this city. Segregation is a punishment. The community can only punish for crime. It is no crime to be born black. And there is no way by which we can deprive a Negro of his property, wherever located, without due process of law. The cry that Negroes ruin neighborhoods is a false one. Neighborhoods are ruined, generally speaking, before Negroes enter them. They are ruined by real estate speculation luring residents to newer regions and by the refusal of landlords to keep property in such repair as will hold white tenants. We can't begin segregating Negroes without starting in a course that will end in our segregating 'poor whites.' We can't segregate Negroes without packing them into regions where they will be subjected to the exaction of higher rents. Back of segregation there's a graft, but back of that is the desire of some mighty sorry specimens of people to have somebody they can look down upon."

The Baltimore *Evening News* winces at Dr. H. S. McCard's arraignment of segregation. It says:

"Economics sent the Negro to the cheapest possible dwellings. Segregation merely keeps him there."

It concludes:

"If the city chooses to worship to the extent it does at the shrine of real estate values, then part of the ceremony must be study, instruction, watchfulness, helpful supervision, and very careful care of the colored sick."

In North Carolina the campaign of Poe, the latest Negro-baiter, is bearing its natural fruit. In two counties peaceful Negro farmers have been murdered for the new crime of land-owning. The

Charlotte *Observer* (white) calls the agitation a "developing menace" and says:

"It is no excuse that harm was not intended to the colored man or his wife, but that it was merely an attempt to scare him from the neighborhood. He owned the home in which he was slain and he had the right to live there in peace and safety, so long as he conducted himself as a law-abiding citizen. The mob had as much right to scare him as it had to kill him.

"The *Observer* is in agreement with Mr. Garren in his theory as to the inciting cause. When, a few nights ago, the home of a Negro in Vance County was set on fire and the man and members of his family killed, this paper drew the inference that behind that crime was a feeling born of the segregation idea. The Catawba County case, following so closely, tended to strengthen that impression. By force of habit, some papers may refer to these occurrences as 'unfortunate.' That does not fit the case. They were wantonly wicked, and each one brought public shame upon the community in which it was perpetrated. If it is true that these occurrences are the outgrowth of the segregation propaganda, that fact should be only the more reason why the hand of the law should be felt in its utmost severity at this time, that the spirit in which it is bred may be stamped out in its incipiency. In these occurrences may be seen a developing menace to the social and moral conditions in North Carolina, and one that should cause those charged with the administration of the laws grave concern. The *Observer* has always held that segregation of the races is a thing of ultimate achievement, not by statute process, but through the operation of moral and natural laws."

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TAXES

WHO PAYS THEM

The Norfolk *Journal and Guide*, a colored paper, has this excellent economic argument:

"The colored man who rents a flat in Norfolk for $7.00 per month or $84.00 per year, pays his landlord $77.28 and the city gets $6.72.

"The colored flat-dweller, who pays a yearly rental of $108.00 at $9.00 per month gives his landlord $97.36 and the city receives $8.64.

"The colored man who rents a house for $12.00 per month or $144.00 per year pays his landlord $133.48 and the city $11.52.

"The colored man who lives in a house in Norfolk for which he pays a rental of $15.00 per month or $180.00 per year pays his landlord $165.60 and pays the city $14.40.

"Norfolk's population is now estimated at 90,000, about 40,000 of which is colored. This would give us approximately 8000 colored families, occupying 8000 houses or flats. As colored property owners pay taxes on real estate assessed at very nearly $100,000.00, let us say that 6000 of these families are renters. The average rent would be $10.00 per month or a total of $960,800.00. From this yearly rental from 6000 colored families the city should receive $76,800.00 in taxes.

"Now then, what does the colored rentpayer receive from the city of Norfolk?

"He gets streets to walk upon but they are not paved in the sections in which he is segregated. He gets sewers and water. He gets limited protection for his life and property, policemen and firemen to guard his person and home from assault, robbery or disaster, but in case of either, the policeman is on another beat and the fireman cannot reach his home on account of unpaved streets in the section in which he is segregated.

"He gets limited schools for his children and there are three thousand unable to gain admission to these, on account of over-crowded conditions.

"There is no building or equipment provided for the education of his children above the seventh grade.

"His health is not safeguarded but there is an alms house provided for the care of the poor and the healing of the sick.

"He is not provided with any parks or zoological gardens or recreation centers of any kind. He is disfranchised and is not permitted to participate in the elections that are arranged 'at which you may elect your mayor and aldermen.'

"It is possible that the humble rentpayer and producer of wealth will receive his just proportion of municipal benefits in Norfolk when the public conscience is awakened to the exact relation of the rentpayer to the community."

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THE NEGRO VOTER

NAIVE TESTIMONY

The Richmond *Virginian* (white) says:

"Before passing the bill repealing the law which makes unpaid capitation taxes a lien on real estate, the Senate will do well to make up its mind as to what course it will pursue with regard to the bill already passed by the House, which provides machinery for the collection of the two million in back taxes, and declare not only that unpaid taxes shall constitute a lien on real estate, but on personal property as well. The *Virginian* has already expressed its belief that these taxes should be collected if there is any possible way of doing so without subjecting the State to the danger of additions to the Negro voting list. Those who favor the collection bill point out that as these taxes cannot be collected until they are three years old and that no man is eligible to vote whose taxes have not been paid for three years preceding the election in which he desires to vote, the bill will not open any loopholes. This argument is met by the contention that a man who pays any very large amount of back taxes will pay the full amount, including the three years which will be necessary for voting. This in turn is met with the statement that the additional three years will constitute, for most Negroes, too heavy an expense, and that even were it paid registration of the Negro voters would be necessary, which would be adequately handled by the registrars."

Note the "adequately handled by the registrars"!

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A LOVER OF CHILDREN

A PLEASING INCIDENT

The *Playground* reports that a white man, Edward H. Abbott, living in Chattanooga, wrote recently to the daily papers:

"An Open Letter to Girls and Boys Who Go to School:

"Dear Children—Out at my house on Lindsay street, by the river, I have dug up about five hundred roots of my iris plants that I want you to come and get and plant in your yards. I want to make it easy for a lot of people to have some furnishing flags."

While the invitation of Edward A. Abbott to go to his home and get a supply of flower roots and bulbs was extended to all the school children in the city, and while the response was gratifying to him, so far as numbers were concerned, the children from the colored schools did not avail themselves of the opportunity offered. Now Mr. Abbott extends an invitation to all colored school children—and to them only—to appear at his home at 8 o'clock tomorrow morning and get supplies of the roots and bulbs.

"The great fun I've had in giving away 350 bags of iris and lily plants to the school children has been marred by the disappointment of a host of colored young folks who came to my house too late and too numerous to share in last Saturday's distribution. I was prepared for 200 of the young garden enthusiasts, but was not fixed for the 300 or 400 who answered my call to get 'next to the ground.'

"To repair, as far as possible, the disappointment of these children and to reward their zeal and patience I have made another raid on my iris and lily beds and have made ready another hundred bags of plants for those who found the way to my place, but went away empty-handed. So, only those who were here last Saturday and got no plants, are expected to come next Saturday to help me repair the damage a big lot of disappointed children may have suffered at my hand because I under-estimated the number of people who want to plant and raise something good to look at. Come after 8 and before 9.

"Edward A. Abbott."

About 42,000 iris and 1,000 lily bulbs were distributed, and Mr. Abbott says what was remarkable to him was that of all the children who came none failed to be courteous to one another and to him.

OUR DEATH RATE

BETTER HEALTH

A year ago we called attention to the untruth spread by Charles Stetzle concerning the increase of the Negro death rate. The figures for 1910 are a further refutation. The New York *Evening Post* says

"The figures given in our Washington correspondence of Tuesday on the decrease of the death-rate and the increase of the home-ownership-rate of the Negro population, especially in the Southern States, are decidedly encouraging. Until the full statement of the Census Bureau is at hand, it is not safe to judge of the exact significance of the reduction in the death-rate, for it must always be remembered that this is connected with age-distribution; it may be that part of the reduction is due to a lower birth-rate with its accompaniment of a smaller total of infant deaths. No such doubt applies to the extent of the gain in home-owning. That the number of homes owned by Negroes in the Southern States increased by 102,912 in the ten years from 1900 to 1910 is on its face a remarkable fact; that this was an increase of more than 31 per cent. makes it more remarkable. But when it is added that this gain of 31 per cent. in the number of homes was made while the total colored population of the Southern States increased less than 10 per cent., we see how marked must be the advance in well-being and in standards of living, that has taken place. With all the drawbacks that Negro progress has labored under, the upward movement of the race, decade after decade, has been such as to justify the most persistent and hopeful effort to promote its material, moral, and intellectual advancement."

CULTURE

RACIAL TRAITS

We append three clippings without comment.

"Though they have seen six of their fellow troopers shot by Mexicans, in one or two instances it seemed deliberately, not once, so far as I am aware, have the United States troopers yielded to the natural temptation to violate orders and shoot back across the line.

"The behavior of the troopers stands out finest in the treatment of the Mexican women and children, who are refugees on this side. The soldiers are their protectors. When the dirty, miserable refugees themselves were too indifferent to clean up the quarters in the opera house, the soldiers did the cleaning and did the best they could to keep conditions sanitary. Troop B, Ninth Cavalry, commanded by Capt. W. B. Cowin, is in charge at the opera house. Yesterday was a busy day for them, as they had to look after arranging quarters for the Mexican wounded.

"The record of the Ninth and the Tenth Cavalry troopers at Naco is undoubtedly a credit to their regiments."

From a white Douglass (Ariz.), daily. (The Ninth and Tenth Cavalries are colored.)

"We should all work for peace *and* reconciliation. Let us all cry out until the call of the White Race is heard above the din of battle, till the leaders lend their ears and the soldiers drop their arms and become citizens and friends once more.

"Rally around the standard of the White Race. That is the call which will appeal to all the fighting Nations of Europe with one exception; that is the appeal which should be made, and be made before it is too late."

From the *Crucible*, Richmond, Va., "An organ for the promotion of a better understanding of Germany by the people of the United States."

"What shall we think even of our own culture which permits a Native Land Act to be passed without any qualms of conscience? Culture! There is no cultured race in the world. There are cultured Englishmen, cultured Frenchmen, cultured Japanese, cultured men and women in every race in the world, but no cultured nation." A. P. O.

(A colored South African paper.)

MISCELLANEOUS

"Who invented ice cream?

"According to an old clipping from the St. Louis *Globe-Democrat*, ice cream, the world-famous American dessert, was invented by a Negro named Jackson.

"The latter kept a small confectionery store in the early eighties, down in the sleepy old home of the most famous ice cream in the country, namely Philadelphia.

"Jackson used to make a specialty of making cold custards for the ladies and gentlemen who used to frequent his store in the summer months. He found that it was easy to thoroughly chill the custard by placing it on ice for a few hours. Experimenting further he found that by covering a vessel full of custard completely in broken ice for some hours, the custard became a semi-frozen mass which was most cooling and delicious. So successful was he with his frozen custards that he used to sell it for $1.00 per quart. His product brought him a fortune and although he had many imitators none of them were as successful as Jackson, as his custards were superior in flavor to any others."

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"I notice in your editorial of Thursday last, on 'Partisanship and Equal Suffrage,' you attempted to point out the condition which will defeat the proposed amendment to the State Constitution so as to extend suffrage to women. In so doing you dared to make the statement that in the granting of the suffrage to women, the State will gain 10,000 added votes from colored women, and 'all the Negro women, with rare exceptions, would solidly support the Republican party and its candidates.' I feel called upon to defend the women of my race against such a statement. It is nothing short of an insult to their intelligence. The majority of the women who will use the ballot, if it is given to them, are not of the class who will vote blindly at the behest of some party leader. The editor may be informed, if he does not possess such knowledge, that the Negro man or woman is no longer a tool to any political party. The times have passed when the Negro finds himself bound and gagged to any political party or machine. The knowledge the Negro is in possession of makes him free to cast his vote where he feels and thinks it will be of greatest value to the nation and government of which he is a part.

* * * * * *

"No man can predict what the Negro woman will do with her vote. The intelligence with which they are surrounded and the interest they take in the affairs with which they are identified gives cause to expect from them nothing less than that which reason and common sense and good judgment will direct. Why should the author of the statement presume that the ignorance of the women of any other race will direct them to vote for one or the other party and the great body of Negro women will be pressed and jammed into any one Republican booth. It is high time that both Republicans and Democrats, or any other party, realize that the Negro is not asleep."

Wilmington (Del.) *Every Evening*

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Four portrait heads of ancient Egyptian Princes, discovered in the excavation of the royal cemetery at Giza, will be sent to the Boston Museum of Fine Arts, according to word just received from Dr. George A. Reisner, in charge of explorations for the museum in Egypt. They are part of a group of eight unearthed in a pit previously examined by a European archæologist, and supposed to have been exhausted. Four will be placed in the museum at Cairo.

"The importance of these portraits," writes Dr. Reisner, "from the artistic, the historical, and the merely human point of view, makes the group a find almost equal to the group of statues found in the Mycerinus temples. The men and women whose faces they show us had spoken with Cheops and Chephren, and had seen the first and second pyramids in building."

Dr. Reisner thinks that some of these portraits support the theory, hitherto advanced, that the Egyptian rulers of the fourth dynasty, 2900-2750 B. C., had Negro blood. One of the heads of a princess he describes as "of a distinctly negroid type."—N. Y. *Evening Post.*

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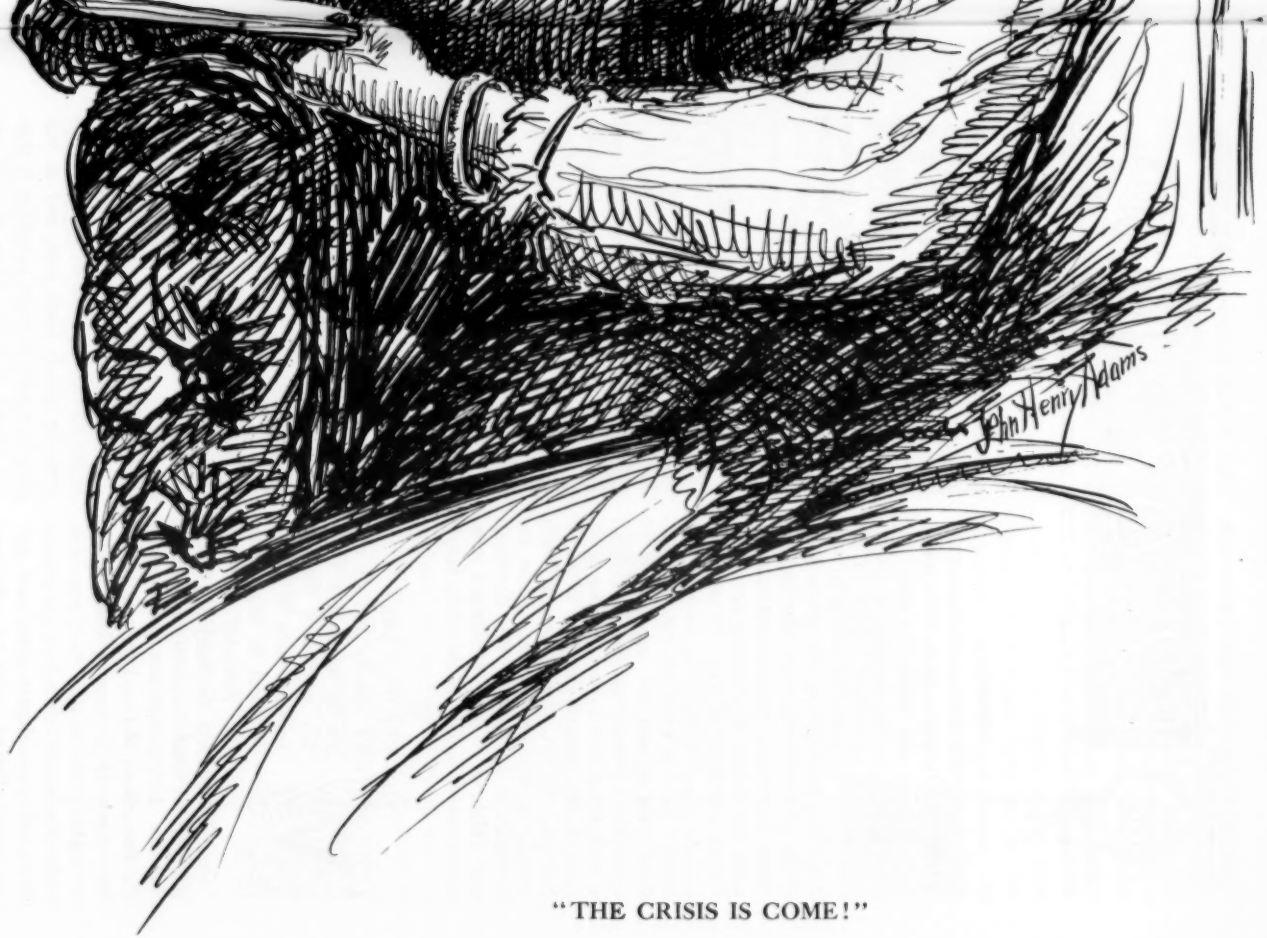

"THE CRISIS IS COME!"

PEACE

THE various efforts toward peace show with singular unanimity either the utter inability or the determined refusal of the peace advocates to consider race prejudice as the prime cause of the present world war. The Holland Peace Movement, founded October 8th, notes ten points of proposed agreement for the overthrow of war. These points include closer co-operation among "European" powers, arbitration among "civilized" states, and the suppression of animosity between "nations." But not a word about race hatred and the rulership of the colonies for the profit of Europe. So too, the American Truth Society in Munich protests against the introduction of Japan to this European war which, as it says, "involves a menace to the supremacy of the white race!"

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THE REPUBLICANS

VERY quietly and on tiptoe the Republican Party has completed its disfranchisement of Negro delegates in the South. On February 1st Mr. James B. Reynolds, secretary of the Republican National Committee, announced that the disfranchisement proposed by the Republican National Committee had been approved by the requisite number of states. Under this new provision, each state is entitled to four delegates at large and one delegate from each congressional district; also an additional delegate for each congressional district in which the Republican vote was not less than 7,500. In this way the Republican Party hopes to get rid of the majority of its Negro representatives from the South in the National Convention. We have been pausing for sometime to hear the comment of colored Republicans on this procedure.

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THE FOURTEENTH AMENDMENT

A CORRESPONDENT asks us "in view of the explicit and imperative terms of the Fourteenth Amendment is it not the binding duty of Congress to cut down southern representation in apportioning members to Congress to the various states?" We answer, it is. But who is going to make Congress do its duty? We are trying to do this and have tried and will continue to try, but we have not yet succeeded.

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THAT CAPITAL "N"

THE *Youth's Companion* writes to J. N. Cotton of Alabama that it will "consider the question of spelling the word Negro with a capital letter." It says in excuse for its usage in the past, "we have always regarded the word *negro* not as the name of a race, but as meaning simply black men, and on that theory would no more capitalize it than we would capitalize *white* men or *red* men when referring to Anglo-Saxons or

Indians." Will the smiling gods of logic take this extraordinary argument to heart?

black	*white*	*red*
negro	*Anglo-Saxon*	*Indian*

Why "negro" we "ask to know?"

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EMPORIA

WILLIAM ALLEN WHITE, editor of the celebrated Emporia *Daily Gazette,* usually passes for a man of some insight and discrimination; in fact some people have even gone so far as to call him a radical in matters of the distribution of wealth and the purification of politics. He was in the past, and possibly in the present, a Progressive with a very large "P." It seems that in Emporia and in the state of John Brown there is a Y. M. C. A. which cost we understand something like $75,000. It is, however, for white people only, being established and dedicated to the "meek and lowly Jesus." A colored man writes "respectfully" to the *Gazette* and asks "but what of the poor Negro?" Mr. White devotes three quarters of a column of very fine talk on the evil of slavery. He talks of "civilization and Christianity;" he says some learned things on environment and heredity, and he concludes that the demand for a "colored" Y. M. C. A. is just.

Why colored, dear Mr. White?

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BRYANT AND JONES

OF the truth behind the charges made by the Secretary of the African M. E. Sunday School Union against one of the bishops of his church, the public is not in a position to make final judgment; but this thing is certain, that when a high officer of the church is openly and repeatedly charged with "stealing, lying, mal-administration, neglected duty and conduct unbecoming a bishop of the church" and when these charges have been reiterated in public print for a year it is necessary for the good name of the Negro race to have quick and thorough investigation followed by refutation or punishment. As THE CRISIS has said before the A. M. E. Church is without doubt the greatest organization owned and conducted by men of the Negro race. It has performed a stupendous task in the past but it is fronted by even a greater one. We have hope and faith that the church has power to purge itself of evil.

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FAIR PLAY

PRESUMABLY many white southerners would declare that the Fair Play Association of Washington, which has lately asked that Negroes be segregated on reservations, is not representative of the best white opinion of the South. We are strongly inclined to agree with them, and yet every once in a while something happens in the South so palpably unfair that we wonder if it is spasmodic or symtomatic. Eugene Brieux, the well-known French dramatist is visiting in this country. While calling on white friends in Atlanta he was shown the Negro. He was taken to the worst slum in the city on Decatur Street. Hearst's *American* says:

"Monsieur and his party clustered about the nearest pool table, and a curious crowd of Negroes—cocaine sniffers they were, if ever heavy eyes and swollen noses and sodden faces revealed the habit—pushed close about Monsieur and

Madame. But all they heard was much talk in French. Monsieur, it seemed, was not at all favorably impressed with the Atlanta Negro of Decatur Street.

"'Ah,' he said, with his appraising eyes narrowed. And again, 'Ah.'

"And out on the street again, he told what he thought about it.

"'I have seen the Negro on the headwaters of the Nile,' he announced, 'and in Nubia, and a place or two else. And they seemed more civilized and wholesome there than they do here.'"

When the white people of Atlanta showed this distinguished writer such scenes and let him think that they were typical of American Negroes they lied and lied brazenly. However, we are glad to say that Monsieur Brieux was not deceived as effectively as the Atlanta whites may think. In a personal letter to the editor he says:

"J'aurais été coupable si en cherchant seulement à satisfaire la curiosité sympathique que je pôrte à tous les faibles je m'étais contenté des renseignements recueillis sur la race nègre auprès de la race blanche."

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LIFE

IN a recent issue of THE CRISIS we quoted from *Life* a charming paragraph about "our friends down South" assuming the Negroes inferiority and then going about to keep them inferior. The *Atlanta Georgian* is disturbed over this pronunciamento and talks largely. First it says that there is no social equality between the races and never will be, ignoring the fact that in 1910 there were 200,000 mulattoes in Georgia. It then goes on to declare that "the school fund is distributed according to population" regardless of color. This is so untrue that we would refer the *Georgian* to the recent report of the Russell Sage Foundation on the public schools of Atlanta which may be tabulated in this way:

	WHITES	NEGROES
Children of school age	22,031	10,018
Enrolled	17,047	5,924*
Grammar Schools ...	38	11
High Schools	4	0
Night Schools	5	0
Teachers	426	82

*Erroneously given in the February CRISIS as 2,924.

If the Negroes had their proportional share of attention they would have 8,000 children in school, 19 grammar schools, 2 high schools, 2 night schools and 213 teachers. Of the $350,000 spent for teachers' salaries, the Negroes forming a third of the population, get less than $50,000. It would seem that *Life's* point was well taken.

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WASHINGTON VIGILANCE

SEVERAL times we have seen in the colored press a demand for a vigilance committee in Washington to watch legislation in Congress. Various plans for financing such a committee have been voiced. It seems that the colored public does not know that for two years the National Association for the Advancement of Colored People has maintained two expert salaried representatives in Washington, one in the Senate and one in the House.

Not a single piece of legislation has been proposed of which we have not been notified by wire or mail. It is in this way that we have been enabled to act so quickly and through this knowledge to give a chance for others to act. Beside this, the Washington Branch of

this Association has acted as a vigilance committee and done its work voluntarily. So effectively has this work been done that it scarcely seems necessary to duplicate it or supplant it. When the machinery for effective work has been established the next thing for the public to do is to support it, and not to start building new machinery.

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CREDIT

AGAIN and again when men unite to some great end and accomplish all or a part of that toward which they aim, there arises an astonishing and often disreputable scramble for the honor and credit of the accomplishment. In a sense this is natural. Independent enthusiasts striving for a great end often forget or are ignorant of others striving for the same end and are indignant or incredulous when they do not receive what they think is due credit. Something of this unfortunate feeling is creeping into recent movements in which this Association has been interested. An extraordinary campaign has been carried on to prevent Congress from passing discriminatory legislation. That the Sixty-Third Congress has actually adjourned without the enactment of such laws, and with some things like the Howard University appropriation to its credit, is an extraordinary tribute to the organized fighting strength of American Negroes. To whom should the credit for this accomplishment be given? Manifestly to no one person or to no one organization. The National Association for the Advancement of Colored People would be the last to claim sole and entire credit for the accomplishment. Individuals unconnected with it and organizations not affiliated have from time to time joined enthusiastically in these campaigns. Two things the Association has an undoubted right to claim; first:—that through its widespread organization and continual vigilance it has been able to keep the colored people warned, and secondly, that through its continual insistence upon the value of agitation it has brought almost a revolution in the attitude of the colored people during the last five years. But after all what difference does it make as to who did the deed so long as the deed is done? so long as the Negroes fight aggression, advance their interests and rescue the spirit of democracy in the United States? Away with littleness and jealousy, and on with the fight!

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THE JUBILEE OF EMANCIPATION

THE Jubilee of Emancipation has been celebrated already by expositions in New York, New Jersey and Pennsylvania. Further celebrations are planned in Illinois and Virginia. It is unfortunate that the celebration should be thus in piece-meal and that so little really fine or distinctive has come from the celebration or seems likely to come. Undoubtedly, money was wasted in Pennsylvania without adequate return. In New Jersey the celebration was unfortunate in being cramped for funds but did well within its limits. New York contributed one new fine thing, the Pageant of Negro History. The Virginia celebration is already discounted because of the hands into which it has fallen, although we hope to be disappointed in this pessimism. From Illinois we had expected great things but we must unfortunately confess the fact that the promise at present is small. Nearly $20,000 has been spent in publicity and "preliminary" outlay. Such an expendi-

ture should call for at least $100,000 of funds. There is neither prospect nor likelihood of any such sum being appropriated. Moreover, it is now May and the physical gathering of the exposition matter has scarcely begun. We know from bitter experience that it is easier to criticize movements of this sort than to make them, but it is certainly the business of President Fallows and his co-workers to dispel in the minds of most people the feeling that waste and incompetency is about to spoil that which we had hoped to be the crowning of the commemoration season.

LECTURES

THIS Association seeks to furnish wherever possible lecturers on Negro problems and allied subjects. It is the basic idea that such a lecture bureau should be self-supporting. The lecture is or should be careful work done by an expert and entitled to compensation by the beneficiaries just as in the case of the lawyer, the doctor or the merchant. There has, however, been repeatedly shown in the conduct of our lecture work a feeling on the part of colored people that lectures should not be paid for or that they should be given as a sort of charity. This is a curious inversion of ideas. There may, of course, be charity connected with the lecture work. We have, for instance, in our Association a few men like Mr. Villard and Dr. Spingarn who can now and then give their services as lecturers, and they do so willingly and to the great advantage of our work. But it is giving, it is charity from them to the colored people. It costs them money and effort and time.

On the other hand there are persons connected with the Association, and Mr. Du Bois is one of them, who cannot afford for perfectly obvious financial reasons to make such a gift. Mr. Du Bois, therefore, always charges for his lectures. If he is speaking to branches of this Association the charge covers his expenses; if he is speaking to other organizations or to the public the charge also includes a small fee for the lecture. This fee varies usually from ten to fifty dollars. With such fees Mr. Du Bois has in the last ten years been enabled to meet the colored people in every state in the United States, to give them some information and set before them certain arguments. From his returns he has paid his expenses of travel, his life insurance and been enabled to buy certain books with which to pursue his studies. Mr. Du Bois regards this as reasonable and just and he proposes to continue this plan. His lectures are prepared with much expenditure of time and thought. If they are valuable they are worth paying something for; if they are not they need not be listened to. It is certainly too much to ask that a man with a family to support should contribute twenty-five dollars or more for the privilege of talking to people who are not willing to pay twenty-five cents each.

If, of course, private resources enabled the lecturer to give his services the case would be different. Even to such giving there is an obvious limit. The proverb "Pay as you go," applies to intellectual food as much as to potatoes and rent, and if the colored people are going to depend upon philanthropists to furnish them the kind of information which they get from the public forum then they must be prepared to hear not men like Villard and Spingarn, but rather the large number of speakers who are continually saying to colored people the kind of thing that the colored people do not want to hear and ought not to

hear. Let us then seek to support this lecture bureau and other lecturers on the basis of paying honestly for an honest return.

THE CLANSMAN

SEVERAL years ago a "professional southerner" named Dixon wrote a sensational and melodramatic novel which has been widely read. Eight years ago Dixon brought out his novel as a sordid and lurid melodrama. In several cities the performance of this play was prohibited because of its indecency or incitement to riot. Recently this vicious play has been put into moving pictures. With great adroitness the real play is preceded by a number of marvelously good war pictures; then in the second part comes the real "Clansman" with the Negro represented either as an ignorant fool, a vicious rapist, a venal and unscrupulous politician or a faithful but doddering idiot. By curious procedure this film received the preliminary approval of the National Board of Censors. It was put on in Los Angeles and immediately the fine organization of the N. A. A. C. P. was manifest. The facts were telegraphed to us from our Los Angeles Branch. We started at the Board of Censors. The proprietors of the film fought madly but the Censors met, viewed the film and immediately withdrew their sanction. Many of them were astonished that any committee of their board had ever passed it. The owners of the film promised to modify it but the modifications were unimportant. Yet this remarkable Board of Censors met a third time and passed the film over the protests of a minority of nine persons. Among these nine, however, was the chairman and founder of the board, Frederick C. Howe, Commissioner of Immigration at the Port of New York and several others equally influential. In other words, the board of censorship is now practically split in two. The Association was not discouraged but immediately took steps on the one hand to bring the matter into court and on the other hand to interview the mayor. The interview with the mayor was after some difficulty arranged. The delegation of five hundred of the most prominent white and colored people in the city filled the Council Chamber at City Hall and for an hour in terse, tense speeches urged the mayor to act. The mayor promised to have the two rape scenes cut out immediately and to go further than this if the play still seemed objectionable from the point of view of public peace and decency.

This action while commendable is not sufficient. The whole second half of the play ought to be suppressed and the Association will continue to work to this end. It is gratifying to know that in this work we have the cordial co-operation of all elements of colored people. The New York *Age* and the CRISIS worked hand in hand with Harlem, Brooklyn and Jersey City. We know no factions in the righting of this great wrong.

It is sufficient to add that the main incident in the "Clansman" turns on a thinly veiled charge that Thaddeus Stephens, the great abolition statesman, was induced to give the Negroes the right to vote and secretly rejoice in Lincoln's assassination because of his infatuation for a mulatto mistress. Small wonder that a man who can thus brutally falsify history has never been able to do a single piece of literary work that has brought the slightest attention, except when he seeks to capitalize burning race antagonisms.

SYNOPSIS OF FIRST PART

Mr. David Taylor, a well-to-do boat steward, disappeared on one of his trips. His drowned body was identified by his young widow. She asked the personable young Baptist minister, the Rev. Alonzo Brown, to conduct the funeral service since Mr. Taylor's own Methodist minister, Elder Johnson, was out of town. Unfortunately the latter returns and both ministers appear at the funeral ready to conduct the service.

Elder Johnson looked surprised, Mr. Brown looked determined, and they glared at each other belligerently.

"May I ask what you mean, sir?" said Elder Johnson, recovering somewhat from his surprise.

"I mean, sir, that I'm going to conduct the funeral exercises," replied the other.

The undertaker began to feel uneasy. It was his first funeral in that neighborhood, and he had expected to make a reputation by his success in directing it.

"There's evidently some misunderstanding here," he said, in a propitiatory tone.

"There's no misunderstanding on my part," said Elder Johnson. "I was telegraphed to by Deacon Larkins, at the widow's request, and have left important business and come five hundred miles at considerable expense to preach this funeral, and I intend to preach it, or know the reason why."

"There can be no possible misunderstanding on my part," replied Mr. Brown. "People may send telegrams without authority, or under a mistaken impression; but I was asked by the widow, personally, to conduct the funeral services, and I propose to do so."

"The deceased was a member of my church before the widow was born," retorted Elder Johnson, making in his warmth a mistake of several years. "I was requested by the widow's agent to conduct this service, and have come here prepared to do it. Every consideration of duty and decency requires me to insist. Even the wishes of the widow should hardly be permitted to stand in the way of what, in this case, is the most obvious propriety."

"The widow," said Mr. Brown, "is the principal one concerned. Her wishes should be sacred on such an occasion, to say nothing of her rights. I'll not retire until I am personally requested by her to do so. I received my commission from her, and I'll resign it to her only."

"Wait a moment, gentlemen," said the undertaker, hopefully, "until I go and speak to the widow."

The colloquy on the porch had not gone unnoticed. Through the half-closed Venetian blinds a number of the guests had seen the group apparently engaged in animated discussion, though their voices had been pitched in low tones; and there was considerable curiosity as to what was going on.

In a few moments the undertaker returned. "Gentlemen," he said in desperation, "something must be done. I can't get anything out of the widow. She is almost hysterical with grief, and utterly unfit to decide on anything. You must come to some agreement. Why can't you divide the services between you?"

The rival clergymen set their faces even more rigidly.

"I can submit to no division," said

Elder Johnson, "that does not permit me to preach the sermon. No man could know Brother Taylor as well as I did, and no man could possibly be so well prepared to pronounce a fitting eulogy on his life. It would be an insult to my church for any one but Brother Taylor's pastor to preach his funeral; in fact, it seems to me not only in bad taste, but bordering on indecency for the pastor of another church, of another denomination, to take advantage of a widow's grief and irresponsibility, and try to force himself where the most elementary principles of professional courtesy would require him to stay away. However, I'm willing to overlook that, under the circumstances, if Brother Brown will be content to read the Scriptures and lead in one of the prayers."

"I repel Brother Johnson's insinuations with scorn; their animus is very plain," said the Baptist minister, with some heat. "I will accept of no compromise that does not allow me to deliver the discourse. I was personally requested to do so; I have prepared a sermon with special reference to the needs of this particular case. If I don't use it my labor is wasted. My brother seems to think there's nobody to be considered in this matter but the deceased, whereas I am of quite the contrary opinion."

It was very apparent that no such compromise as the one proposed was possible. Meanwhile the curiosity on the inside was rising to fever heat; a number of eyes were glancing through the blinds, and several late comers had collected about the steps leading up to the porch and were listening intently.

Pending this last statement by the reverend gentlemen of their respective positions, the undertaker had had time to think. He was a man of resources, and the emergency brought out his latent powers. A flash of professional inspiration came to his aid.

"Gentlemen," he said soothingly, "I think I can see a way out of this difficulty, which will give each of you an opportunity to officiate, and prevent the funeral from being spoiled. Here are two large rooms, opening by wide doors from opposite sides of a central hall. There are people enough to fill the two rooms easily. The remains can be placed in the hall between the two rooms, where they can be seen from both. Each of you conduct a service in a separate room, and all the guests can be comfortably seated, in a position to hear or participate in one service or the other."

The proposition was a novel one, but it possessed the merit of practicability, and after some brief demur, both ministers reluctantly consented to the arrangement. The body was quickly removed to the hall, and disposed in a position where it would be visible from both rooms. The undertaker made a brief statement of the situation, and announced that two services would be held. The company divided according to their individual preferences, some taking seats in the other room, others remaining where they were. The Baptist choir of course went with their own minister, the Methodist choir remained with theirs. When the widow came out, clad in deepest weeds and sobbing softly, she took her seat, whether by inadvertence or choice did not appear, in the room where Mr. Brown had elected to conduct his part of the ceremony.

Each service opened with singing. The Methodist choir sang "Rock of Ages." The Baptist choir softly chanted "Asleep in Jesus," until they were compelled to sing louder in order to be heard at all. Each of the ministers then read a passage of Scripture; there was no conflict in this, as they were far enough apart to avoid confusion.

Each then offered prayer. The Methodist minister rendered thanks for the blessing of a beautiful life that had been spared so long among them as an example of right living. Mr. Brown, on the other side of the hall, with equal fervor asked for comfort to the sorrowing widow in her bereavement. And each in his own words prayed that the event they had come together to mourn over might be a warning to those present of the transitoriness of all earthly good, and that by calling attention to the common mortality it might humble their souls and drive out jealousy and envy and malice and all uncharitableness.

At the close of the prayers there was another musical number—or rather two

of them. The Baptist choir rendered an anthem breathing resignation and comfort. The Methodist choir sang a hymn of triumph over death and the grave. Some one discreetly closed one of the doors during the singing, so that no discord marred the harmony of this part of the service.

When the two addresses were well under way, a man came up the street and entered the premises by the front gate. There had been several late arrivals, but until this one appeared they had all found seats in the house. As the newcomer approached he saw the crepe upon the door, noted the half-drawn blinds, and glanced across the lot at the row of carriages drawn up on the side street. With an expression of mingled wonder and alarm, he drew nearer the door and heard the sound of preaching. He stepped softly upon the porch but paused before he reached the door, and, after hesitating a moment, came down again, and going around to the side of the house stood on tiptoe and peered curiously through the half-closed blinds at the scene within. First he noticed the coffin, piled high with flowers. Then the sermon fixed his attention, and clutching the window-sill with his elbows he stood listening for several minutes.

"Indeed, my dear brethren and sisters," Elder Johnson was saying, "we may well mourn the death of our dear brother, and look upon it as an irreparable loss. Where will we find a man who was so generous in his contributions to the church, so devoted to his family, or who set a better example of the Christian life? In him we have lost a leader in every good work, a faithful friend, a dear brother, a strong pillar in the church, a champion of his race, a man whom we all loved and admired. Cut off in the prime of life, in the full tide of his usefulness, we mourn his departure, and we rejoice that he has lived—we celebrate his virtues and we revere his memory."

The man outside dropped from his somewhat constrained position, and the puzzled expression on his face became even more pronounced. But he had heard the voice, though indistinctly, of the minister across the hall, and he went softly around the rear of the house and picking up a small box which lay in the yard, placed it under a window of the other room. Looking through the slats, he saw a woman dressed in deepest mourning. Her face was concealed by the heavy crepe veil that fell before it, but her form was shaken by convulsive sobs. Grouped around the room was an audience equally as large as the one across the hall, and the young Baptist minister was saying, with great unction:

"There are no words, my hearers, by which we can adequately express the sympathy we feel for this bereaved widow in this, her hour of deepest earthly sorrow. Our hearts go out to this beloved sister, whose mainstay has been cut off, and who has been left to tread the thorny path of life in loneliness and desolation. I know that if the departed can look down from that upper sphere which he now adorns, upon this scene of his late earthly career, no more painful thought could mar the celestial serenity of his happiness than the reflection that he had left behind him in inconsolable grief the companion of his earthly joys and sorrows. We feel for our sister; we commend her to the source of all comfort; we assure her of such friendly offices as are within our weak power. And we hope that in time the edge of her grief will lose its sharpness, and that she may feel resigned to the decree of Heaven, and find such consolation as a life of usefulness may yet have to offer her."

The two sermons came to an end almost simultaneously, and again the two audiences were led in prayer. While the eyes of the two ministers were raised on high in supplication, and those of their hearers were piously turned to earth, the man on the outside, unable to restrain his curiosity longer, stepped down from his box, came around to the front door, opened it, walked softly forward, and stopped by the casket, where he stood looking down at the face it contained.

At that moment the two prayers came to an end, the eyes of the ministers sought a lower level, while those of the guests were raised, and they saw the stranger standing by the coffin.

Some nervous women screamed, sev-

eral strong men turned pale, and there was a general movement that would probably have resulted in flight if there had been any way out except by passing through the hall.

The man by the casket looked up with even greater wonderment than he had before displayed.

"Whose funeral is this, anyhow?" he asked, addressing himself to nobody in particular.

"Why," responded several voices in chorus, "it's your funeral!"

A light dawned on the newcomer, and he looked much relieved.

"There's some mistake here," he said, "or else if I'm dead I don't know it. I was certainly alive when I came in on the train from Buffalo about thirty minutes ago."

The drowning in Buffalo harbor of a man resembling Taylor had been, of course, a mere coincidence. It might be said, in passing, that Mr. Taylor never explained his prolonged absence very satisfactorily. He did tell a story, or rather a vague outline of a story, lacking in many of the corroborative details which establish truthfulness, about an accident and a hospital. As he is still a pillar in the Jerusalem Methodist church, and trying hard to live up to the standard set by his funeral sermons, it would be unbecoming to do more than suggest, in the same indefinite way, that when elderly men, who have been a little wild in their youth, are led by sudden temptation, when away from the restraining influences of home, to relapse for a time into the convivial habits of earlier days, there are, in all well-governed cities, institutions provided at the public expense, where they may go into retreat for a fixed period of time, of such length—say five or ten or twenty or thirty days—as the circumstances of each particular case may seem to require.

THE END.

SHAKESPEARE

By Benjamin Brawley

I thought how oft the great gray god of years,
Swinging adown the dark abysm of time,
Some lamp portentous in the dimness rears,
Some taper high, ineffable, sublime;
Now darts a gleam faint thrilling through the deep,
And now a glimmer from archangels' wings;
And then once more the mighty aeons sleep,
Lost in the slumber that the darkness brings;
And then I dreamed of one Promethean light,
That, throbbing, as a mystic searchlight blazed
Through all the caverns. Nature leaped in might
To greet the signal from the rampart raised;
Her innocent heart at last a flame inquired;
And one by one all other lights expired.

MY HERO

(To Robert Gould Shaw)

By Benjamin Brawley

Flushed with the hope of high desire.
He buckled on his sword,
To dare the rampart ranged with fire,
Or where the thunder roared;
Into the smoke and flame he went,
For God's great cause to die—
A youth of heaven's element,
The flower of chivalry.

This was the gallant faith, I trow,
Of which the sages tell;
On such devotion long ago
The benediction fell;
And never nobler martyr burned,
Or braver hero died,
Than he who worldly honor spurned
To praise the Crucified.

And Lancelot and Sir Bedivere
May pass beyond the pale,
And wander over moor and mere
To find the Holy Grail;
But ever yet the prize forsooth
My hero holds in fee,
And he is Blameless Knight in truth,
And Galahad to me.

BRANCHES

Baltimore:

The Frederick Douglass anniversary meeting, held by the Branch, February 11, at the Sharp Street Methodist Church, had as its chief speaker Mr. Charles Edward Russell. At the concert given on March 11 by the Williams Colored Singers at Albaugh's Theatre, for the benefit of the N. A. A. C. P., the Branch cleared nearly one hundred dollars.

Boston:

A monster meeting of protest against legislation in Congress, discriminating against colored citizens, was held by the Boston Branch in Tremont Temple, Sunday afternoon, March 7. The audience numbered over three thousand. The speakers were the Hon. Martin B. Madden, member of Congress from Illinois; Mrs. Mary E. Wilson and Dr. J. E. Spingarn. Mr. Storey presided. With the exception of the District of Columbia Branch, Boston leads in the efficiency of its organization for campaigning against hostile legislation. The printed appeal which the Branch sent out to all its members urging immediate action was a model in its practical suggestions and the information it contained. With it was enclosed a slip giving the names, residences and terms of office of the Massachusetts members of Congress.

Detroit:

This branch is still working hard to defeat the anti-intermarriage clause in the proposed marriage law mentioned in THE CRISIS for March. The bill is now in the joint judiciary committee of the Senate and House. A committee calling itself The Committee on Equitable Legislation and including Father Bagnall, Secretary of the Detroit Branch and Mr. Francis H. Warren, its attorney, have compiled and published an admirable brief against the proposed law. This brief was sent to all members of the Legislature.

District of Columbia:

The Juvenile Committee of the District of Columbia Branch of which Mrs. Carrie W. Clifford is the Chairman, gave a dramatic recital in the Wesley A. M. Zion Church, with Mr. Charles Borroughs as reader. A substantial sum was turned over to the Treasurer of the District of Columbia Branch as a result. The next public meeting of this Committee will be held on April 18 and will be distinctively a children's meeting, almost the entire program being given by children.

Harrisburg:

The Harrisburg Branch is endeavoring to get a new civil rights bill passed in the Legislature. Co-operating with it are the Philadelphia and Pittsburgh branches. Harrisburg is also continuing its prosecution of the Dauphin County moving picture case which tests the civil rights bill of 1887 and which the branch has already won in the lower courts.

Howard University Chapter: Miss Ethel Cuff of the Senior Class of the Teachers' College of Howard University won the framed picture of William Lloyd Garrison, offered by the college chapter of the N. A. A. C. P., for the best essay on the subject, "What should Be the Purpose of the College Chapters of the N. A. A. C. P." Miss Zephyr Moore of the Junior Class of the Teachers' College received honorable mention.

Indianapolis:

At the mass meeting held in the Jones Tabernacle on February 26, at which Mr. Brokenburr, President of the Branch, presided. Father Bagnall, of Detroit, made a characteristically eloquent and thought provoking address entitled "The Way Out for the Negro."

Louisville:

A case to test the new segregation ordinance was brought by this branch through their attorneys, Blakey, Quinn & Lewis, the leading lawyers of the city. This week the ordinance was declared valid. Record is now being prepared and the case will probably be argued in the Court of Appeals in May.

Portland:

This branch has made the first step in removing the so-called "black laws" from the statute books. A bill has passed the Legislature which will place on the ballot at the next election a constitutional amendment to repeal that section of the state constitution which excludes Negroes and mulattoes from the state and which denies to all Negroes, mulattoes and Chinese the right of suffrage. Both of these sections of the constitution are practically void. The bill to eliminate them from the constitution was introduced by Senator George McBride who has been assisted in this work by Senator Farrell, Dr. Andrew D. Smith and D. C. Lewis, members of the House.

The branch has held a number of notable meetings, including a Lincoln's birthday celebration. The work done by its Publicity Committee is especially good. The President is Dr. J. A. Merriman, the Secretary, Mrs. Beatrice Morrow Cannaday, and the Chairman of the Executive Committee, Mr. E. D. Cannaday.

Pittsburgh:

On the 17th of March the Branch held its first quarterly meeting in the Central Baptist Church, adding over eighty new members and raising one hundred dollars in cash. It sent a contribution of twenty-five dollars to assist the Harrisburg Branch in continuing its prosecution of the moving picture case mentioned above.

St. Louis:

This branch, through a committee of thirty members, fifteen white and fifteen colored, is waging an extensive campaign against an attempt to pass a segregation ordinance. A pamphlet prepared by Mr. Roger N. Baldwin, of the Executive Committee, is being published for distribution to citizens. Every newspaper in the city is opposed to the ordinance.

A committee known as the United Welfare Association which has the cooperation of the real estate interests of the city favors the proposed ordinance. Several previous attempts to pass a segregation ordinance having failed, this committee is now circulating initiative petitions calling for a special election on the question. To hold this election requires fifteen thousand signatures, that is ten per cent. of the registered voters.

Tacoma:

At the Lincoln celebration, held in Odd Fellows' Temple on February 12, the program included some of the most eminent white and colored people in Tacoma.

Wilmington:

At a mass meeting which taxed the standing capacity of Odd Fellow' Hall, held on March 7, under the auspices of the Wilmington Branch, the chief speakers were ex-Senator Washburn, of Elkton, Md. and Dr. William A. Sinclair, of Philadelphia.

ANNUAL CONFERENCE

As voted some months ago by the Board of directors, because of the retrenchment necessitated by the war, the National Conference will not be held this year. The Association will hold a meeting in connection with the National Conference of Charities and Correction in Baltimore on the afternoon of May 13, beginning at three o'clock. This meeting will be rather informal in character, having as its object the stimulation of discussion of the race problem among the members of the Conference. Addresses will be made by Miss Mary White Ovington, who will speak on "City Philanthropy Among Colored People;" Prof. William Pickens, whose subject will be "The Ultimate Effects of Discrimination;" and Prof. Goerge William Cook of Howard University, for many years a member of the National Conference of Charities and Correction, who will talk on "The Community and The Colored Child."

FIGHTING RACE CALUMNY

AN INSTANCE OF THE WAY THE N. A. A. C. P. WORKS

THE CHRONOLOGICAL RECORD OF THE FIGHT AGAINST THE "CLANSMAN" IN MOVING PICTURES.

February 12-26:

We are advised by our Los Angeles Branch that "The Birth of a Nation," a picture play founded on Dixon's "Clansman," is running in that city and that the branch has been unable to suppress the play because it has the approval of the National Board of Censorship, located in New York.

Advance announcement of this performance in New York appears in the local press.

We go to the office of the Board of Censorship and request:

The names of the committee who approved the picture so that we may ascertain its character from someone who has seen it; the names and addresses of the National Board of Censorship; a list of the cities where the film has been released; the possibility of arranging for an advance performance when the film could be reviewed by the entire Board of Censorship and a committee from our Association.

The office of the Board of Censorship reply that there is nothing objectionable in the picture and refuse to give us the names of any of the committee who have approved it. They also refuse the addresses of members of their board and advise us not to communicate with them. They say that since the picture has been passed by the Board, no advance performance can be arranged in New York and nothing can be done about it.

We appeal to the Chairman of the National Board of Censorship, Mr. Frederic C. Howe, for an advance performance and it is arranged.

February 27:

We write a letter to the members of the National Board of Censorship stating our position in regard to the picture.

The National Board of Censorship and a committee from our Association are invited to attend the advance performance on March 1. We were at first promised twelve tickets; later the number is cut to two by the office of the Board of Censorship and *colored people are excluded.*

March 1:

The National Board of Censorship meet after the performance and (according to their Chairman, Dr. Howe), disapprove certain incidents in the first section of the film and practically the entire second part. No communication in regard to this action is sent from the office of the Board of Censorship to the N. A. A. C. P.

March 3:

The owner and producer of the film are summoned by the N. A. A. C. P. to the Police Court on the grounds that they are maintaining a public nuisance and endangering the public peace. They are represented by Martin W. Littleton. Chief Magistrate McAdoo rules that it is not within his jurisdiction to stop the performance unless it actually leads to a breach of the peace.

March 8:

We write for a statement of the disapproval of the play by the Board of Censorship. We do not get it. We request all our members in New York and vicinity to write letters of protest to the press.

March 9:

We again write to the Board of Censorship for a statement of their disapproval of the film and also request a copy of the statement of release which is being sent to other cities, and a list of the states where bills for public censors are pending.

We are advised by a member of the Board of Censorship that the action of the Board on March 1 in disapproving the film was not official. No communication on the subject comes from the office of the Board.

March 10:

Prominent members of our Association, Mr. Jacob H. Schiff, Miss Jane Addams, Dr. Jacques Loeb, Miss Lillian

D. Wald, as well as several prominent white Southerners, see the play. All agree in condemning it.

March 10:

The National Association brings criminal proceedings against Aitken and Griffith, owner and producer of the film, and retains James W. Osborne as attorney.

March 11:

We send a letter to the moving picture trade calling their attention to the action of Aitken and Griffith in producing this play after it has been disapproved by the National Board of Censorship.

March 12:

We appeal to the Commissioner of Licenses to stop the performance under that section of the penal code which applies to public nuisances.

We are advised that the Board of Censorship is seeing the play in its revised form. We attend the same performance and find that only slight changes have been made.

March 13:

Miss Jane Addams who has witnessed the play at our request, gives an exclusive interview condemning it to the *Evening Post*, which is sent out by the National Association to the press of the country. None of the New York papers carried this except the *Post* which, we understand, is the only paper in New York that has refused the advertising for "The Birth of a Nation."

March 15:

We are officially advised by the office of the National Board of Censorship that the film has been approved by the Board. Some of the members present tell us that the producer was even cheered when he came into the room.

March 16:

We are asked by the Board of Censorship to retract our letter sent to the moving picture trade. We do not.

We request of the Board of Censorship the addresses of their committees and again ask for a list of the cities where the film has been released and a list of states where bills for public censors are pending. We do not get this information.

March 19:

We write the Mayor requesting him to use his authority to suppress the play as an offense against public decency and as endangering public morals; also on the ground that the effect of the picture is likely to lead to a breach of the peace.

March 23:

A review of the play in the *New Republic* for March 20 published under the title "Brotherly Love," is mailed by the N. A. A. C. P. for editorial comment to five hundred newspapers.

March 24:

The New York press breaks its silence by publishing the "story" of the split on the Board of Censorship over the vote on this film.

March 26:

We are advised by the Mayor that he will receive a delegation from our Association. We invite all churches, clubs, and organizations interested, in New York and vicinity, to unite with us in appearing at this hearing.

March 27:

We attempt to arrange a procession to the Mayor's office. License is refused on the ground that it might lead to a breach of the peace.

March 29:

The National American Woman Suffrage Association refuses to co-operate with the National Board of Censorship in working against the bill for a public censor pending in Pennsylvania, because of the action of the Board on this play.

March 30:

Hearing before the Mayor with following speakers: Dr. Frederic C. Howe, Chairman of the National Board of Censorship; Dr. William H. Brooks, Pastor of St. Mark's M. E. Church; Dr. W. E. B. Du Bois, Editor of the CRISIS; Dr. Stephen S. Wise, Rabbi of the Free Synagogue; Mr. Fred R. Moore, Editor of the *New York Age;* Mr. George E. Wibecan, President of the Brooklyn Citizens' Club; and Mr. Oswald Garrison Villard, President of the New York *Evening Post* Company, and Vice President of the N. A. A. C. P.

The following organizations were represented: The colored and white ministry of Greater New York, the Citizens' Club of Brooklyn, the Committee of One Hundred of Hudson County, N. J., the National League of Urban Conditions Among Negroes, the United Civic League, the Columbus Hill Civic

League, and the Northeastern Federation of Women's Clubs.

The Mayor told the delegation which overflowed the Council Chamber that he had seen the film and that he agreed with all that had been said about it. He felt that it might perhaps incite to breaches of the peace and had already so advised the management of the theatre and the owners of the film; the latter had consented to cut out the two scenes which had been particularly objected to and the play would be produced in that form for the first time that night. This, the Mayor was careful to say, had been done without any attempt on his part to exercise any power he might be given by statute. The breadth and force of such powers were in doubt, he said, but if it was found necessary to take the matter up again he would take such steps as were authorized by law.

March 31:

We adjourn our legal case with the idea of discontinuing it if the changes promised by the Mayor are made in the film.

April 1:

We see the play in its second revised form and find again that only unimportant changes have been made and that the two particularly objectionable scenes still remain the motif of the second part.

We again appeal to the Mayor calling his attention to the fact that these scenes which he promised the delegation should be eliminated have not been cut out.

April 2:

Miss Rosalie Jonas, a native of New Orleans, with other prominent Suffragists in New York, file a protest with the Mayor against the play.

We are advised by the Mayor that he has been assured by the producers of the film that they will meet his wishes in the matter of elision.

(To be continued, and we trust concluded, in our next.)

"OLIVER CROMWELL"

By W. T. FREEMAN

December the 13th, 1776, Washington's army was in peril.

General Lee had marched with his command as far as Morristown, N. J., taking up his quarters at Basking Ridge. On the evening of December the 13th a squad of British cavalry captured Lee and hurried him off to New York. General Sullivan took command of General Lee's division and hastened to join Washington.

The entire American force now amounted to a little more than six thousand men. In the midst of disaster Washington saw in the disposition of the British forces an opportunity to strike a blow for his disheartened countrymen.

The leaders of the enemy were off of their guard. They believed that the war was ended. Cornwallis obtained leave of absence, left the State of New Jersey in command of General Grant and made preparations to return to England. The English army was spread out from Trenton to Burlington.

It was at this critical time that Washington conceived the bold idea of crossing the Delaware River and striking the detachment of the enemy's forces at Trenton before a concentration of the forces could be affected.

The American army was accordingly arranged in three divisions; the first, under General Cadwallader, was to cross the river at Bristol and attack the British at Burlington. General Ewing with his brigade was to pass over a little below Trenton for the purpose of intercepting the retreat while Washington with General Sullivan and General Greene and twenty-four thousand men were to cross nine miles above Trenton, march down the river bank and assault the town. Everything was to be carried out with the greatest of secrecy.

Christmas night was selected as the time to strike the blow; it was a well known fact that a majority of the English would be drunk from their Christmas revelry.

The night was cold, the river was filled with floating ice. Generals Ewing

and Cadwallader were baffled in their efforts to cross the river on account of the severity of the cold and the floating ice, but Washington and his aids succeeded.

In the boat with Washington amongst the muffled rowers was our hero "Oliver Cromwell," a colored man.

They landed on the Jersey coast about 3 A. M., marched down to Princeton getting there about 8 A. M., where they attacked the British to their surprise and conquered them.

Oliver Cromwell was born at the Black Horse (now Columbus) in the family of John Hutchin. He enlisted with a company commanded by Captain Lowery attached to the second regiment under the command of Colonel Isaac Shrever.

He fought at the battle in Princeton with bravery on that memorable morning, December 26th, 1776. At the battle of Springfield he distinguished himself and also at Yorktown.

At the end of the war he received an honorable discharge from the army, his papers being signed by General Washington, Commander-in-Chief of the American Army.

¶"So she coaxed him on and on with his history, as *Desdemona* persuaded *Othello* to talk. Only Eldon was not a blackamoor, and it was of his defeats and not his victories that he told. Which made him perhaps all the more attractive, seeing that he was well born and well made."—Rupert Hughes in *Munsey's,* Dec., 1914.

¶A colored woman had purchased some goods from a white man on the installment plan. Having gotten somewhat behind in the payments, the white collector ordered her to have his money for him on a given day. This the woman failed to do and the collector thereupon began to beat her. She ran out of her house into the store of a colored man begging the storekeeper for protection. This was given her, and the white man was pushed out of doors. A telephone call was sent by the colored man for the patrol wagon. When the policeman arrived he at once put the colored woman under arrest, and while he was leading her to the patrol wagon the collector began to assault her again by kicking her, whereupon the colored man once more intervened. The colored woman was put into the patrol wagon and carried to the jail. The assaulting collector rode with the driver for a short distance, then got down and went about his business.—From a southern paper.

¶A colored man, educated, runs an auto. He does quite a good business taking people riding. Recently a lady called him over the 'phone asking his terms by the hour, etc. He gave her particulars, which she said were satisfactory. Then asked him if he thought it was too cold to go out that day. He replied "It is quite cold, but if you wish to go, I will take you." After more pleasant conversation and a request for him to come at a certain time and place, she said "Oh! are—are you colored?" He replied "Yes." She said "I think it is a little too cold today, I think I won't go." I, being a Yankee and coming recently from the Wooden Nutmeg State, am quite dense in regard to the color line. When he told me I replied "Why it seems to be quite the style to have colored chauffeurs; almost all the high-toned people have them." He replied "You do not understand; if I did not own the car it would be all right; but it is very presuming for a colored man to own an auto." The light dawned on me, and I

replied "I am so thankful I am not that kind of a fool."—M. L. S. S., Washington, D. C.

"————, Oklahoma.

¶"The subscription which I paid for to be sent to the Carnegie Library of this place may be changed to ———.

"This request is made for the reason that THE CRISIS is not permitted to remain in the library. This information was given me by the janitor who happens to be a colored man. It is ordered out as soon as it appears."

¶"The board of trustees of the Hyde Park Presbyterian Church at Fifty-third Street and Blackstone Avenue will hold a meeting to-morrow night in the board room in the church to consider what shall be their attitude toward the theatre which has been built next door, and which, its owners say, will be converted into a Negro church if a theatrical license is denied them.—Chicago *Examiner*.

"TOANO, Va.

¶"I am bothered and handicapped in my business. I have struggled in affliction and discouragement to the limit of human endurance; and alone. I have been afflicted with rheumatism for ten years.

"I have a nice little farm which has been advertised for sale by one of the worst men here. In my crisis I was forced to borrow some money from him. In a short time he attempted to sell my home, raising my account to nearly double what I had gotten from him. I charged him with usuary and took out an injunction and stopped the sale.

"On the 8th the judge in the lower court decided against me. I at once filed an application for an appeal. On the 23d inst. I went to Hampton, Va., with the hope of seeing Major Moton or Capt. Allen Washington to get some advice. I did succeed in seeing Capt. Washington. He advised me to write you and it might be that you would make some recommendation that would help me. I have a large family; a wife and seven little children, the oldest twelve years.

"And above all things earthly, I want my farm on which I may learn my little children how to work and get an honest living, without walking the roads in idleness.

"This man claims that I owe him $625 with interest from 1913 to date. I don't owe it, I have never gotten it. I have valuable property here near Toano, Va., on the peninsula, about 40 miles from Hampton and 37 miles from Richmond, Va., near the *railroad station*, which is worth double the money; this man wants it and says he intends to have it.

"He has taken my uncle's which joins mine and is now building houses on it. He says he is going to build on mine in the same way.

"I am now praying for help from those of our people who can help, and who know where help can be found.

I am very humbly yours,
(Signed) J. A. JONES.

¶The legislature of Oklahoma has had a stormy debate on the race problem arising from a proposal to appropriate $15,000 for the support of the colored State University and an extra $20,000 for water works and sewerage systems.

Representative Childers of Garfield county, declared that he was opposed to any appropriations for "niggers."

"Let's take care of our white institutions first," shouted Childers, "before voting money for the niggers. I don't believe God created the black man, anyway, and if He did He only intended for him to be a servant for the white man."

Representative Morgan, a Democratic minister of the gospel, made a bitter speech against the Negro:

"They dont need educating," declared Morgan, "for I have observed that the Negro woman takes in washing to support her worthless educated husband. We should take care of the Negro only as far as we are able. This is a white man's country."

Other representatives supported the appropriation which was finally passed but with the water works and sewerage system item cut out. As a matter of fact the $15,000 thus given is really less than the state receives from the United States, for the agricultural trainmg of Negroes. One legislator defended Langston. He said that it "educates the Negro for agricultural pursuits. The town nigger is a

curse and the country nigger is a necessity. I want to see them taught to be useful on the farms and as servants."

Representative Pinkham was among the few who took a strong stand.

"We Democrats," said Pinkham, "cannot take a position that involves hatred or viciousness against the Negro race. They were brought here against their will, and it is up to you people to take care of them."

THE MURDER OF PAUL SMITH

¶Early one cold morning in last December, some time before daybreak, the dead body of a young Negro man was found on Ninth street, near State. The discovery was made by two policemen.

Several hours before this gruesome find was made, these same policemen had gone to a house of ill repute in that neighborhood, probably in search of Paul Smith, a Negro youth who had escaped from the chain gang. At any rate, Smith was there when the officers arrived, and he made a dash to escape, clad only in his night clothes. The officers fired several shots and went their way.

The young Negro found dead on Ninth street, two or three hours later, was Paul Smith. He wore only his night clothes and had been shot to death.

An indictment was returned against the two policemen who had attempted to arrest Smith, charging them with murder. The case was continued and did not come to trial until two or three days ago, when it was called in the Circuit Court at Blountville. The officers are said to have testified that they did not shoot at Smith or in his direction. The evidence was such that the jury rendered a verdict of not guilty.

The policemen who attempted to arrest Smith would have had no right to kill him, since there was no charge against him of a more serious nature than a misdemeanor. Therefore, it is with a feeling of relief that the local public learns that these officers did not commit this crime. But here arises a question which, doubtless, has suggested itself to the reader: Who did commit the crime, and what is the theory of the police department as to the motive, and what steps have been taken to clear up the mystery?

Paul Smith was "only a Negro," to be sure; he seems to have been an occasional petty lawbreaker; probably he was not worth much to the community. But he was human, and he had a right to live so long as he did nothing to forfeit his life. He was not a dangerous character; he had committed no serious offense; he was killed without provocation, for he was found dead in his night clothes, with no weapon of any kind on his person. It is to be regretted that, so far as the public knows, no effort has been made to apprehend his murderer. And it is to be hoped that this is the last case of the kind that will occur in this city.—Editorial in the *Herald Courier* (a white daily) Bristol, Tenn.

FROM SAN ANTONIO, TEXAS

¶The following incident that occurred recently is illuminating on the canniness of even the white boy when dealing with Negroes and white people:

A small white boy knocked at the door of the house where I was visiting. The lady of the house was a mulatto of very fair complexion. It developed that the lad was peddling picture post cards during his hours of freedom from school. He opened up with quite a line of talk, showing the lady post cards of the Alamo and other familiar scenes. She noticed, however, that there was a pack in one hand that he did not show and on asking him to let her see the pack in question, evidently mistaking his questioner for a white woman, he said airily, "Oh, you don't want to see them. They're for Niggers." Her interest being aroused by this unexpected reply, she insisted on inspecting the Jim Crow pack. They proved to be copies of a certain cheap, but familiar type of pictures of Jack Johnson, black angels, and a group of Negro notables. The whole incident was so unexpected, so illuminating, and so rich (because the boy rattled on about his way of dealing with Negroes, totally unconscious of the racial identity of his questioner, for certainly there was no natural racial repulsion to warn the boy), and so truthful a picture of the usual white man's attitude from within, that I think it worth the time to write to you.

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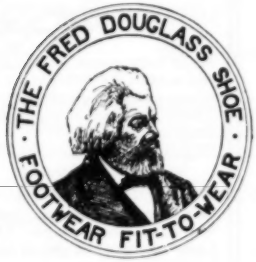

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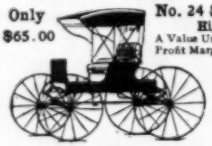

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